



**The Place of Western Cultures in the Learning and Teaching
of EFL in Libyan Secondary School Education**

*An investigation into perceptions of Libyan EFL secondary
teachers and students regarding the integration of Western
cultures into the teaching and learning of EFL*

Suhyla Salem Elarbash

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ABSTRACT

Mobility has become a part of all students' life in today's modern-day world (Gonen & Saglam, 2012). The majority of Libyan English foreign language (EFL) students now have the opportunity to travel abroad, particularly to English speaking countries, for educational purposes (Omar, 2014). Thus, language is important for them as a means of communication, although it cannot be studied without content, culture or the wisdom of its community. Accordingly, language, culture and communication cannot be separated and are strongly related to one another (Syahri & Susanti, 2016). Gonen & Saglam (2012) contend that EFL students require a certain level of intercultural knowledge and competence in order to become globalised citizens, as well as to be able to survive in Western cultures and educational contexts. This suggests that culture should be integrated in such a way so as to assist students in raising their cultural awareness, developing language skills, and modifying attitudes towards Western societies (Genc & Bada, 2005). However, language teaching and learning in different parts of the world still continues to neglect to consider the integration of target culture as a part of language study. The current study mainly aims to investigate Libyan EFL teachers' and students' attitudes and perceptions in regards to teaching and learning Western cultures in EFL classrooms. This is of fundamental importance to the success of any language teaching as, if it is the case that language and culture are intertwined, the perceptions and approaches of EFL Libyan textbooks and classrooms to culture are key to teaching the language effectively.

This research has used both quantitative and qualitative research methods for data collection and analysis. The data were collected from Libyan EFL teachers and students who live in a highly conservative Islamic and traditional society that is completely different to the values of Western cultures. More specifically, the data were gathered from 489 teachers and 510 students through the application of two questionnaires. SPSS software was adopted to analyse the questionnaires. A total of 20 Libyan students and 20 Libyan EFL teachers in Libyan secondary schools were interviewed, with thematic analysis employed to analyse the interviews. Metaphor analysis (Cortazzi & Jin, 1999; Jin *et al.*, 2014; Jitpranee, 2017) was employed to gain additional insights. This research was carried out during and after the period of the political revolution in the country, 2011, a period which is thought to have impacted participants' definitions of culture and their attitudes towards teaching and learning about Western cultures. The implications of this impact are argued to be significant both in terms of how culture is perceived and also in how it is researched and presented. This study contributes to the field of research since it is the first to consider intercultural learning in English classrooms in Libyan secondary education. It also has a number of implications for Libyan EFL teachers, inspectors and curriculum designers in order to maintain the quality of teaching and learning in Libyan secondary schools (see chapter 5: section 5.2).

The findings of questionnaires and semi-interview results provide a variety of ideas, perceptions, attitudes and experiences for Libyan EFL teachers and students. The findings reveal that teachers and students are generally aware of the necessities and importance of teaching and learning about Western cultures in the EFL classroom. Although there were differences between teachers' and students' views, they generally stated that language and culture are interwoven and should be taught together (Yeganeh & Raeesi, 2015). Based on the results, this study provides valuable information for Libyan EFL inspectors and educational policymakers on the importance of providing updated EFL materials and resources and offering training programmes, which promote an integrative view of teaching English and its culture.

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DEDICATION

This work is first and foremost dedicated to my beloved mother, Salma Derbal and to adored father, Salem Elarbash. It also dedicated to my wonderful husband, Akram Dhakiela, and delightful children, Mohammed and Noor-Alhuda born during my MA degree and Abdullah and Yasmeen born during my current study. I make a special dedication to my brothers, sisters, uncles, aunts, grandfathers and the souls of my grandmothers. Lastly but not least I dedicate this study to my father-in-law and mother-in-law (RIP).

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LIST OF ABBREVIATIONS

EFL	English as a Foreign Language
CLT	Communicative Language Teaching
UNHCR	UN High Commissioner for Refugees
SPSS	Statistical Package for the Social Science
IC	Intercultural Communication
ICC	Intercultural Communicative Competence
FL	Foreign Language
GTM	Grammar-Translation Method
CEFR	Common European Framework of Reference
LR	Linguistic Relativity
SWH	Sapir-Whorf Hypothesis
DES	National Curriculum for England and Wales
DFID	Department for International Development
L2	Second Language Learning

CHAPTER ONE: INTRODUCTION

1.0 INTRODUCTION

A close relationship between language and culture was initially suggested within the hypothesis of Linguistic Relativity (LR) (Sapir, 1929) and the Sapir-Whorf Hypothesis (SWH) (Whorf, 1940), proclaiming that the language's basic components are indivisible from the user's perspectives and therefore influence how certain language groups view the world. Recently, many scholars (e.g., Agar, 1994; Hinkle, 1999; Brown, 2007) have argued language and culture are interdependent. This thesis aims to investigate Libyan EFL teachers' and students' attitudes and perceptions in regards to teaching and learning Western cultures in EFL classrooms. This is fundamental importance to any language teaching as, if culture and language are interdependent, the perceptions and approaches of materials and students and teachers to culture is key to language teaching. With globalisation, English language is used across the globe, recognised as pivotal in worldwide communication for numerous purposes, including business, education, science and tourism, amongst others (Crystal 2012). These contexts (e.g., business and tourism, etc.) arguably require culture and language to be used together (Brown, 2007). Therefore, teaching culture is arguably key to learning English and needs to be integrated into EFL (English as a Foreign Language) classroom (Djebbari & Belkaid, 2012; Çelik & Erbay, 2013; Murray, 2015; Brown, 2016; Listuen, 2017).

The key resources in EFL classes are textbooks (Turkan & Celik, 2007; Yeganeh & Raeesi, 2015), which are thus key to raising and developing cultural awareness to aid learners in understanding Western cultures' social rules whilst learning the language (Byram & Kramsch, 2008; Lange & Paige, 2003; Lee, 2009). EFL teachers should therefore be able to teach both the language and the culture (Brown, 2016) given their interconnections (Farooq *et al.*, 2018). Yet, many such textbooks fail to consider the target language culture (Gómez-Rodríguez, 2015). Moreover, EFL teachers do not often integrate target culture in language classrooms, perhaps due to time constraints, inadequate knowledge, or concerns that teaching cultural issues could impact on students' own identity (Yeganeh & Raeesi, 2015). Critically, if it is indeed the case that language and culture are intermeshed to as much a degree as the literature claims,

then what language can be taught if restraints are placed on the ability of teachers to teach culture? Are there limits? And which cultural aspects of target language should be taught, especially in the Libyan Muslim context centred on foreign language (FL)?

As is illustrated below, there is a lack of consideration of culture in Libyan textbooks of English, which instead focus on communicative and linguistic elements. Yet, some argue that if such aspects were considered, this would provide students with more enriched cultural understanding, building socio-cultural competence and international awareness (Allen, 2008; Çelik & Erbay, 2013). This would in turn help Libyan EFL students develop the ‘global cultural consciousness’ (Kumaravadivelu, 2008) required to operate in today’s globalised workplace. This thesis firstly aims at investigating the main goal of teaching and learning English for a group of purposively selected participants, and secondly on examining the opinions and attitudes of Libyan students and teachers who live in highly conservative Islamic and traditional societies, specifically in consideration of teaching and learning Western cultures. Lastly, the research seeks to examine whether EFL teachers use different classroom activities besides textbooks when teaching Western cultures.

1.1 LIBYAN CONTEXT: HISTORICAL REVIEW

Libya is an Islamic Arabic country in the African continent. Islam is the main religion and is integral to Libyans’ everyday life. Libya is in North Africa, neighboured by Egypt, Tunisia and Algeria (see Figure 1.1). Although geographically it is one of the largest countries (spanning 1,760 square kilometres) on the continent, it has a relatively small population compared with its neighbours (Tarhoni, 2010; El-Abbar, 2016) of 6 million. Libya’s main language is Arabic, and English is taught as a FL (Imssalem, 2001).



Figure 1.1: Map of Libya¹

Libya's capital is Tripoli. It has significant oil reserves, and is one of the major oil-producers in North Africa and main suppliers to Europe (El-Abbar, 2016). Historically, Libya endured colonialism for over four centuries (1551–1951); initially, it was part of the Ottoman Empire, then the Italian, and lastly the British. Then, Muammar Gaddafi took power in September 1969, and retained this power until October 2011. Then, after 8 months of civil war, where the regime was opposed by a rebel five government, supported by the United Nations' Security Council and NATO, Gaddafi's 44-year rule of Muammar came to an end. He was captured by rebel forces in Sitre, his hometown, and executed (Cole & McQuinn, 2015 cited in Talbot, 2016). NATO officially ended their operations on Libya following the death of Gaddafi. However, the country has been unstable and in crisis since 2011. Many commentators hold the opinion that the chaos engulfing Libya is the result of the intervention of Western countries following the uprising (e.g., Khadra, 2015; Adebajo, 2016). Figure 1.2 shows the violence experienced during the Libyan civil up until now (Khadra, 2015). There is today little talk of Libyan unity, and Libyans, in particular young males, are increasingly seeking refuge in Europe despite the dangerous journey.

¹ Source: <https://i1.wp.com/www.libertytvradio.com/wpcontent/uploads/2016/12/LIBYA.png?fit=1036%2C733>, Accessed 19-5 19- 2017.

The main reasons for their leaving vary, but loss of financial stability, lack of rule of law, and violence, conflict and persecution are key (UNHCR, 2017).



Figure, 1.2: Benghazi, Libya in July 2015 ²

Because of the Libyan civil war, the author of the current research was forced to stop the fieldwork several times for her safety. In this context, a key question is the extent to which such events influenced the participants' (i.e. teachers' and students') views towards understanding the term 'culture' and their attitudes towards teaching and learning Western cultures, and also regarding the nature and exploration of culture—in Libya and elsewhere.

1.1.1 EDUCATION IN LIBYA

Education is compulsory within Libya for both sexes, and free at all levels (Orafi, 2008; Elabbar, 2011; El-Abbar, 2016). The education system in Libya can be divided into: kindergarten, basic education, secondary education, university and higher education (see Table 1.1).

² Source: <https://www.theguardian.com/commentisfree/2015/oct/22/how-west-broke-libya-gaddafi-national-unity>,

Accessed 19-5 19- 2017.

Level	Age	Grade	Years
<i>Kindergarten</i>	Aged 4 and 5	Reception	1
<i>Basic Education</i>	Age from 6-14	1- 9	9
<i>Secondary Education</i>	Age from 15-18	10-12 (<i>specialize in the literary or scientific branches</i>)	3
<i>University and Higher Education</i>	Age from 18 onwards	13-16	3 to 4 years

Table 1.1: Education stages in Libya (Source: Loops, 2016)

1.1.1.1 ENGLISH LANGUAGE TEACHING IN LIBYA—A BACKGROUND

English teaching in Libya flourished in the 1960s and 1970s, but in the 1980s and 1990s, this surge stagnated (Omar, 2014). Throughout the 1970s and 1980s, English textbooks, including *Living English for Libya*, were introduced at intermediate and secondary public schools. These textbooks referred to various aspects of Libyan life (Orafi, 2008; Abidin *et al.*, 2012) such as the lives of Libyan farmers (see Appendix 19). The rote-learning of vocabulary they emphasised has been much criticised, as has their stress on grammar and translation (Orafi & Borg, 2009). Then, in 1988 English was removed from the school curriculum for a decade following Gaddafi's argument with Western countries regarding the Lockerbie bombing of 1988, Scotland (Simons, 2003; Khalid, 2017). This withdrawal of English profoundly affected students, and the development of the next generation of EFL teachers. As the century closed, English was reintroduced as a result of improving relations between Libya and the West (Mohamed, 2014).

Since then, English language has become key in the education system, taught from primary level (from Year 5) onwards. Tests and exams are the most common form of assessment (Orafi & Borg, 2009). In secondary schools, English language teachers mainly graduated from university English departments, their competency and performance regularly monitored and evaluated by Libyan EFL inspectors through observations and reports to the Libyan Ministry of Education (Shihiba, 2011).

1.2.1.1 NEW EFL CURRICULUM FOR LIBYAN SECONDARY SCHOOLS

Libyan governing bodies in Libya have made many decisions related to the quality of the language teaching and learning of English. One key decision witnessed the application of Communicative Language Teaching (CLT) during the 1990s (Orafi & Borg, 2009; Abidin *et al.*, 2012), based on communication in English in different communicative situations (Omar, 2014). At the turn of the new century, the Ministry of Education in Libya presented new secondary English textbooks, referred to as *English for Libya, Secondary 1* (Macfarlane & Harrison, 2007) and *English for Libya, Secondary 2* (Adrian, et al., 2008) aimed to enhance English language teaching. The curriculum was devised by a UK ELT publishing company in cooperation with a National Education and Research Centre in Libya (Shihiba, 2011; Elabbar, 2011; Pathan *et al.*, 2016). Textbooks are founded on a communicative approach. With this in mind, “the curriculum recommends that English [be used] as much as possible by teachers and students in the classroom” (Orafi & Borg, 2009 as cited in Abidin *et al.*, 2012: 120).

English textbooks have three respective resources: the Course Book, the Teacher’s Book, and the Work Book. The first encompasses seven modules, each spanning eight pages of various sections (see Appendix 20) on the development of different aspects of language, namely reading, speaking and writing, listening and grammar, and vocabulary (Macfarlane & Harrison, 2007). The Work Book comprises grammar, vocabulary and reading materials that are linked to the topics in the Course Book. Lastly, the Teacher’s Book delivers in-depth information and instructions for teachers to teach students effectively. Macfarlane and Harrison (2007:2) described the process whereby students learn about a subject covered by the Course Book, but also practise English in different manners using authentic or realistically simulated materials. The new textbooks emphasise dialogue on day-to-day subjects, pronunciation exercises and oral practice in an attempt to deliver proficiency in English sound systems at key levels, writing mechanics, reading comprehension, and reading aloud (Dalala, 2014; Pathan *et al.*, 2016) (see Appendix 20).

However, although such resources are commonly described as being ‘communicative-oriented and student-centred’ (Ghuma, 2011), their cultural content is questionable. Some argue they fail to maintain learners’ interest and attention in Western cultures

(Ghuma, 2011; Amrani, 2013; Omar, 2014) or to establish links between Western and Libyan cultures, thus ignoring cultural diversity (Çelik & Erbay, 2013). Arguably, the textbooks do not adequately consider the culture of Western communities, and little content relating to Western cultures, cultural customs, communication styles, verbal and non-verbal language, or even myths and legends (Peterson & Coltrane, 2003; Lange & Paige, 2003; Liu & Laohawiriyanon, 2013b; Gómez-Rodríguez, 2015).

Most students lack the ability or confidence to speak with visitors (Abidin *et al.*, 2012). Furthermore, many EFL teachers within Libyan secondary schools only use current textbooks, and no other elements of the English language or additional classroom activities (Çelik & Erbay, 2013) due to reasons of the demanding curriculum, time constraints, a lack of cultural training (Yeganeh & Raeesi, 2015; Farooq *et al.*, 2018). Also, the Libyan government stipulates regulations all Libyan teachers have to follow during teaching (Altaieb & Omar, 2015), through a centralised school education system with the same syllabus, the same textbooks, the same course materials, and all assessments at the same time (Pathan *et al.*, 2016). The Libyan Ministry of Education are responsible for all policies and decisions in regards curricula and administrative regulations (Altaieb & Omar, 2015). The Department of Curricula and Instruction at the Ministry makes all key curricula decisions, including setting goals and objectives for teachers. The Department also designs textbooks, supporting teachers' guidebooks, and any additional instructional materials. Teachers are required to teach materials according to the timetable set by the Ministry. Thus, teachers may not have the freedom or time to be creative in their teaching due to the Ministry's regulations and standards (Altaieb & Omar, 2015).

And yet, the academic literature sees language and culture as inherently connected (Jandt, 2010; Liu & Laohawiriyanon, 2013a; Beatriz, 2018). Accordingly, it is essential to ensure awareness of and insight into the target culture's customs, traditions and etiquette, with the socio-linguistic rules adopted by the target cultures also taught, including body language, gestures and slang (Peterson & Coltrane, 2003). However, a lack of attention to teaching culture can hinder communication rather than facilitate it (Maude, 2016). Gaining awareness of target cultures can improve intercultural communication proficiency and communicative competence and develop grammatical and phonological competence (Peterson & Coltrane, 2003), increasing

understanding of attitudes, beliefs and values of those from target cultures, awareness of the learner's own identity, and those they are communicating with (Byram *et al.*, 2002; Choudhury, 2014). This assists learners' cultural knowledge, potentially circumventing cultural shock (Brown, 1994; Shemshadsara, 2012). This study thus investigates perceptions regarding the incorporation of teaching Western cultures within Libyan EFL textbooks (year 1 and 2). It seeks to explore whether perceptions are in line with other literature such as that culture can assist learners in developing their English skills to enable them to participate in valuable communication with those from Western cultures (Çelik & Erbay, 2013).

1.2 POSITIONALITY

Researchers must consider and address their own perceptions and positions before commencing research. Arguably, it is impossible for any research to be totally 'value-free' (Greenbank, 2003) because the researchers own values or beliefs often interfere with the way the researcher conceives and conducts the study (Bryman, 2004). Therefore, researchers must question what effect their values and assumptions or ideas and knowledge might have on the research they are undertaking (Wellington, 2000).

As a student in a Libyan secondary school in the late 20th century, the researcher of this study came to realise that teachers were only teaching from the traditional EFL textbook entitled "*Living English for Libya*", and based on certain traditional teaching methods, such as memorising vocabularies and learning certain grammatical rules (Dalala, 2014). The textbook ignored a Communicative Language Teaching (CLT) approach and overlooked teaching Western cultures. From then, the researcher was aware that teachers taught English only to help students to speak English without grammatical errors and prepare them for exams (Alhmali, 2007; Shihiba, 2011; Dalala, 2014). Indeed, Abukhattala (2016) states that teaching and learning for non CLT based grammar focused exams is a 'guiding principle' in Libya. Listening and speaking as communication skills are usually not tested. Thus, the Grammar-Translation Method (GTM) is very popular and effective (given the nature of the exams) in preparing students for exams (Omar, 2014). As a result, students enter university with under-developed oral communication skills (Kara, 1992).

After graduating from university, the researcher of this thesis taught the new CLT EFL curriculum entitled *English for Libya* issued in 2000, aimed to develop students' creativity, intellect, and motivation (Shihiba, 2011). Yet, the researcher realised the curriculum taught Western cultures in only a superficial, meaningless, simple and static way. Further, that the majority of students learn English only because it is a compulsory subject, and had only instrumental motivations. In addition, the researcher was aware that Libyan EFL teachers did not participate in planning the new textbooks and did not obtain effective training courses for teaching the book appropriately or in consideration to how they could integrate cultural aspects effectively. Then, from 2006 to 2008, as a lecturer in Art University, the researcher of the current thesis came to realise students who completed their secondary education had undeveloped four skills of English and faced several difficulties in language-learning. This fact has been recently highlighted by several Libyan researchers, such as Ali (2008), Orafi & Borg (2009), Shihiba (2011) and Omar (2014).

Another important motivation for carrying out this research was the personal cultural shock the researcher experienced when she travelled to the UK to study a Master's degree. A lack of cultural knowledge surrounding the UK's culture led to difficulties during communication and embarrassing situations. As previously highlighted by other researchers (e.g., Shihiba, 2011; Dalala, 2014), many Libyan students have the opportunity of scholarships, particularly in English speaking countries, such as the United Kingdom (UK), America (USA), Australia and Canada. Importantly, many of these learners experience cultural shock owing to the significant differences between Western cultures and that of Libya, perhaps due to the way English is taught (Omar, 2014).

Another reason underpinning the research for this thesis is that many researchers (e.g., Murray, 2015; Brown, 2016; Farooq *et al.*, 2018) argue language and culture are intertwined and should be taught in EFL classrooms, which should not focus only on linguistic rules in the narrow sense (Yeganeh & Raeesi, 2015). Also, given the culture shock experienced by this researcher and also by many Libyan students coming to the UK, cultural teaching in EFL contexts within Libya needs to be assigned as much importance as linguistic knowledge teaching, but how to do this and maintain the distinctions between target and local culture (Çelik & Erbay, 2013; Choudhury, 2014)

is a key area of study. This is particularly key given that the Libyan revolution (see above) may have affected participants' perceptions and attitudes towards teaching and learning Western cultures. The researcher was keen to investigate whether this were the case.

Finally, this study has a specific significance within the Libyan context because there are no examples of other research in this specific area. Although there has been a wealth of studies carried out on intercultural communication in ESL/EFL contexts amongst Muslim and other foreign countries, such as Algeria (Merrouche, 2006), Saudi Arabia (Farooq *et al.*, 2018), Vietnam (Nguyen, 2017), Iran (Yeganeh & Raeesi, 2015), Turkey (Çelik & Erbay, 2013), and others, or in other foreign countries such as China (Liu & Laohawiriyanon, 2013b), South Korea (Kang-Young, 2012) and Norway (Listuen, 2017), there are no published examples in the Libyan context.

Considering what has been discussed above, the researcher was keen to carry out the current research and explore Western cultures in Libyan EFL textbooks and classrooms at Libyan secondary schools.

1.3 ASSUMPTIONS OF THIS RESEARCH

Three key postulations underpin this study. Primarily, culture and language cannot be disconnected, meaning culture is reflected through language and language is formed through culture (Aydemir & Mede, 2014). Teaching Western cultures should place emphasis on the precise definition and division of all aspects into EFL textbooks that are chosen, graded, taught and tested in order to improve students' motivation and interest to learn the FL (Yeganeh & Raeesi, 2015). Secondly, the research postulates that effective communication is both concerned with language aptitude and assumes insight into the language's cultural aspects. It is considered this will assist EFL students efficiently communicate with those from Western cultures, thus helping circumvent cultural shock and overcome numerous issues (Williams, 2001; Genc & Bada, 2005). Thirdly, teaching culture is a key issue in FL teaching (Yeşil & Demiröz, 2017). It is very difficult to effectively define 'culture' to create a comprehensive definition and, consequently, many views and opinions exist. Condon (1973, cited in Kuo & Lai, 2006) defines culture as 'a way of life'. Wherever people live, inevitably their behaviours and thoughts are commonly based upon and

influenced by local cultures, which have many different dimensions. Culture can include ideas, local customs, technical skills, artistic styles, and tools that are recognised as characterising a defined population in a specified time period; culture also includes beliefs, values and material objects that help form a way of life. A local cultural context has an influence on an individual's attitudes and evaluations, and also practical aspects of an individual's life, including their hobbies, for example. However, culture is fragile. The traits of culture are constantly changing and easily lost, and are consequently highly valued, protected and guarded. Thus, it is important to integrate and teach different aspects of culture in EFL textbooks and classrooms to develop learners' language skills. Intercultural competence is therefore important when developing learners' language skills (Liu & Laohawiriyanon, 2013b; Nguyen, 2017). In this thesis, Libyan EFL teachers' and students' perceptions regarding the concept of 'culture' are investigated to determine whether their experiences in their own culture (Libya) and their particular way of life impact their views when defining culture as they learn a new language (English).

1.4 SIGNIFICANCE OF THE STUDY

This study is significant because, at a specific content level, it offers additional insights into attitudes and perceptions of Libyan EFL students and teachers living in a highly conservative Islamic and traditional society towards teaching and learning about Western cultures. It is also significant as it studies culture during and after the period of the political Libyan revolution in 2011.

Most importantly, Western intervention in the Libyan revolution created immense damage, resulting in many Libyan people hating Western governments; possibly regressing Libya to its hatred of the past (Khadra, 2015). As such, it is theoretically significant in that it studies culture at a particular point in time where political events could have an impact and, in turn, impact on the study and investigation of culture, in addition to affecting the nature of culture itself; whether fixed and generally unchanging as the likes of Hofstede (1980; 2001) would suggest. Finally, this study is significant because it makes valuable suggestions and recommendations for the specific improvement and development of effective EFL strategies in Libyan secondary schools. In particular, this research suggests changes that might be useful and helpful for the new EFL curriculum.

1.5 RESEARCH METHODS OF THIS STUDY

This study utilises a mixed-method approach, comprising questionnaires in mind of garnering quantitative data and semi-structured interviews for qualitative data. Two questionnaires and interviews were undertaken to examine Libyan EFL teachers' and students' perspectives on: defining culture; their goals and EFL textbook goals in teaching English; culture teaching in the Libyan classroom; the role of social factors (e.g., parents, teachers, friends, etc.) in teaching and learning Western cultures; and, finally, metaphors of cultures. SPSS software was used to analyse the questionnaires, and thematic analysis to analyse the interviews. The semi-structured interviews examined how English textbooks were perceived to incorporate Western cultures, and whether English teachers taught these cultures alongside textbooks. Importantly, interviews were undertaken following the questionnaires to enable the gathering of rich data otherwise missed through the questionnaires.

1.6 THESIS STRUCTURE

This study consists of five chapters. An overview of each is presented below.

Chapter One—Introduction: This chapter has provided an explanation of various aspects of this study, namely the aim, background of the teaching of English in Libya, the new curriculum of English implemented in secondary schools within the country, the rationale of the study, the significance of the study, the assumption of the study and the mixed-method approach to be utilised and study assumptions.

Chapter Two—Literature Review: The literature review is divided into two sections: Section 1 is divided into four sub- sections: language and culture, which is further divided into the definition of culture, the two types of culture, notably 'Big C culture' and 'Little c culture', the relationship between culture and language in language teaching and learning, and textbook and culture. Section 2 is more explicitly related to the teaching and learning of Western cultures in EFL classrooms, directing attention towards, goals, attitudes, the importance and value of learning and teaching Western cultures and classroom activities.

Chapter Three—Research Methodology: This chapter is divided into three sections: research strategies, research methods implemented in this study (questionnaire and

semi- structured interview) and an overview of various study approaches, as discussed in prior studies centred on the cultural teaching in the context of EFL classrooms.

Chapter Four—Data Analysis: This chapter analyses the quantitative data collected from the two questionnaires and the qualitative data from the two semi-structured interviews (i.e. Libyan EFL teachers and students). The data is analysed, discussed and then compared. An attempt has been made to relate the results gained from the research questions to the relative studies in Chapter three.

Chapter Five—Conclusion: This chapter provides conclusions and presents some limitations of the current study. It also provides implications from the discussion of the results in Chapter Four.

CHAPTER TWO: LITERATURE REVIEW

2.0 INTRODUCTION

The worldwide circulation of English as essential in global communication has led to Intercultural Communicative Competence (ICC) being devised as a concept, presenting an idea recognised as encompassing much value in the context of the education of FLs (Crystal, 2012, cited in Çelik & Erbay, 2013). Many studies advocate the value of culture in the teaching of languages (e.g., Amrani, 2013; Choudhury, 2014; Listuen, 2017; Al-Amir, 2017; Farooq *et al.*, 2018). As has been highlighted in the work of Sehlaoui (2001), culture can offer much value for learners' communicative skills and abilities, particularly the four skills of listening, reading, speaking and writing. With this noted, it is highlighted by Amrani (2013) that language should not be used distinctly from culture; rather, there needs to be correspondence between all cultural aspects.

Indeed, Pulverness (2003) argues that teaching a foreign and second language is incomplete and imprecise if no attention is afforded to culture. Furthermore, the combination of EFL and target culture within language classrooms must direct attention to the “social functions of a target language, and make learners inter-culturally sensitive” (Hamiloğlu & Mendi, 2010:16, cited in Liu & Laohawiriyanon, 2013b). Examining English without consideration to cultural aspects has even been said to be somewhat pointless (Amrani, 2013). Importantly, focusing on linguistic capability alone is arguably inadequate when learning and teaching L2, and further prevents students from achieving full language proficiency (Amrani, 2013). Accordingly, the teaching of EFL through textbooks needs to integrate linguistic aspects and cultural aspects of Western countries in order to develop learners' linguistic and intercultural competences (Xiao, 2010; Djebbari & Belkaid, 2012; Gonen & Saglam, 2012; Aydemir & Mede, 2014; Yeganeha & Raesia, 2015). Thus, this thesis seeks to investigate different aims from different areas (textbooks, teachers and students; see Figure 2.1). More specifically, it aims at investigating the approach to teaching Western cultures in Libyan EFL classrooms in secondary schools, and teachers' and students' perceptions of teaching and learning these Western cultures.

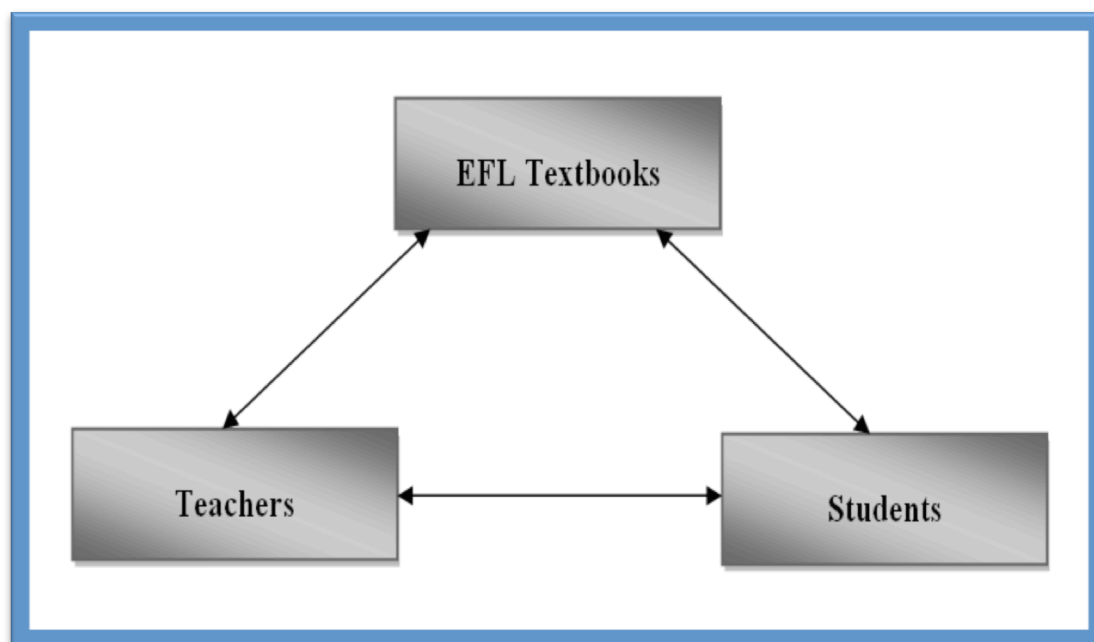


Figure 2.1: Three aspects of focus in this thesis

As has been noted by the Council of Europe (2001), the main objective of ELT has been outlined as communicative competence, which requires that the student has a solid understanding of not only the language itself but also the target culture, which needs to be both understood and appreciated. As such, teachers need to adopt the role of teaching cultural values—not only language proficiency structures (Kramsch, 1991; Byram and Morgan, 1994). It is held by Djebbari & Belkaid (2012) that there needs to be the explicit or implicit teaching of target culture within the classroom, with the lack of cultural knowledge held by learners recognised as one of the key issues requiring much attention. In order for individuals to interact efficiently, there is a need for speakers to have both culture-general and culture-specific knowledge, as well as insight into the ways in which culture can impact communication and knowledge, and knowledge of the self and others, as highlighted by Idress (2007). With this noted, it is emphasised by Bada (2000:101) that “the need for cultural literacy in ELT arises mainly from the fact that most language learners, not exposed to the cultural elements of the society in question, seem to encounter significant hardship in communicating meaning to native speakers.”

To critically review these and other issues, this chapter is divided into two main sections: (1) Language and culture; and (2) Teaching and learning target cultures in EFL classrooms. Section 1 is divided into four sub- sections. These four sub-sections

mainly aim at providing a general background about the topic of this study. Firstly, this section considers definitions of the term ‘culture’ as these provide a useful means for contextualising the nature of cross-cultural communication. Secondly, it considers two types of culture—namely Big ‘C’ culture (which refers to people’s achievement, such as, history, art, technology, music and literature and little ‘c’ culture in other words cultural behaviour; cultural values; and cultural skills (Holliday, 1999; Peterson and Coltrane, 2003). Thirdly, the correlation between culture and language is discussed in detail to show how language and culture are closely connected and inseparable, and to support the argument that, when EFL teachers teach English, they should automatically teach its cultures. Fourth, the relation between textbooks and culture considers the value of teaching cultures within textbooks, particularly in cases where the EFL textbook pays only a little attention to culture. With this taken into account, the author of this study contextualises this fourth section by describing the cultural contents of EFL Libyan textbooks ‘English for Libya’ (Macfarlane & Harrison, 2007; Adrian *et al.*, 2008).

Section 2 is more explicitly related to the aims of this study. This section reviews the different theories and concepts that are recognised as relevant to the study of culture in EFL teaching. These theories and concepts are as follows: goals; values and importance; attitudes; and the social factors affecting teachers’ and students’ attitudes towards teaching and learning Western cultures. The selection of the main notional backgrounds reviewed in this study is based on their importance to FL teaching and learning. The systematic analysis concentrates on the overlap between the essential concepts of culture. Throughout, explanation leads to a presentation of the research questions of the study.

2.1 SECTION ONE: LANGUAGE AND CULTURE

2.1.1 WHAT IS CULTURE?

Defining the concept of culture is complex, with a number of different explanations seen to exist, as presented from various academics in numerous fields of expertise. Moreover, over time, there has been much variation in the definitions of the term. For instance, the concept of ‘culture’ is explained by O’Sullivan *et al.* (1994: 68) as a ‘multi-discursive’ concept. On this basis, no definition has the ability to be applicable

to all contexts, whether agriculture, cultural studies, intercultural communication, literary criticism, Marxism or nationalism. Markedly, it is highlighted by Damen (1987:20) that anthropologists consider the term as 'joining forces, by a communication professional as a major variable, or by a psychologist as an individual mental set'. On the other hand, in the context of biology, 'culture' may be recognised as referring to the growth of bacteria. With such differentiations taken into account, it may be suggested that culture can be explained and understood in numerous diverse ways.

Anthropologists have defined culture differently for long periods. Anthropologist Roger Keesing (1974) highlights culture as a group of individuals as opposed to just one individual. As such, when explaining 'culture', a number of academics (Taylor, 1871; Rossi, 1980) consider the importance of communities' more general characteristics. Such academics highlight the group element of culture and its overall propensity to shape and signify the characteristics of a group. Accordingly, as shown in 'Primitive Culture', as presented by Taylor (1871:1), culture may be recognised as a complicated whole encompassing art, belief, customs, morals, knowledge and any other habits and abilities as garnered by an individual as one societal member. Such a definition may be seen to suggest that language is one cultural element as language, in essence, is learned as an individual of society as a whole. Furthermore, as regards the learning of a FL, such a definition suggests that, when learning a language, the individual is involved, to some degree, in the native speaker's culture (Purba, 2011). In addition, this definition is present in much research (e.g., Taylor, 1871; Foster, 1962; Keesing, 1974). Many agree that this definition is holistic and inclusive, recognising both the breadth and complexity of culture together with its fundamentally social nature. However, whilst agreeing that culture has a collective aspect, other academics do not view this definition as being inclusive enough (Linton, 1945; Lagerlof, 1996 cited in Samtani, 2004). In this respect, this particular characterisation of culture is lacking detail and does not give a precise indication as to the elements contributing to culture. Moreover, it fails to consider how culture can link to individuals and groups as a whole. Just as important is the recognition that it fails to give an overview of the way in which culture can change to form an intricate 'whole', as highlighted by Taylor (1871).

Culture is further recognised as comprising norms and behavioural patterns. In this regard, the work of Lagerlof (1996, cited in Samtani, 2004) details another definition with the aim of linking culture with individual behaviour. As noted by the scholar (1996, cited in Usunier, 2003:99), culture may be referred to as “what remains when that which has been learned is entirely forgotten”. This definition is seen to encompass, at the individual level, the value of establishing two key aspects of cultural dynamics: it is learned, and it is forgotten, i.e. it is without conscious recognition (Usunier, 2003). Otherwise stated, such a definition makes the suggestion that, at the first instance, people seek to learn the various elements of a culture but, after this recognition becomes second nature, the elements are not acknowledged at a conscious level. As such, culture becomes part of a person’s actions and thoughts, providing a link to greater action and thought. What has been learned and then forgotten—in this instance, culture—then becomes a part of the collective unconscious. It is stated by Linton (1945) that it is through such a collective unconscious that people share and accordingly distribute the group’s culture’s aspects to others.

It may be stated that, should some ideas become integrated, culture is then recognised as a cyclical structure encompassing various stages, as identified by Lagerlof (1996) and Linton (1945), namely ‘learning’, ‘forgetting (or internalising),’ ‘sharing’ and ‘transmitting’. Such an approach encompasses the aspects lacking in the more generalised definition of culture provided by Foster (1962:12), who states culture as the manner in which a grouping of people live their lives, which takes into account the way in which culture permeates the lives of people, thus establishing links to the way of life adopted by people. Similarly to that which is outlined by Lagerlof (1996) and Linton (1945), other professionals and scholars in the field adopt a more precise perspective concerning culture, albeit through varying terms. For example, Kroeber and Kluckholm (1952, cited in Baldwin *et al.* 2006:8) have highlighted a total of 164 definitions for the term ‘culture’, as presented more than fifty years ago, with each of these predominantly considering culture as the average citizen’s experiences or viewpoint (Inkeles & Levinson, 1969:1 cited in Chanchani & Theivanathampillai, 2002).

The 164 definitions presented concerning ‘culture’ associates the clearer nature of culture with its progression towards a more intrinsic pattern of thinking, notably that of adopting a group mentality (Kroeber and Kluckholm, 1952). The conception is in line with the cycle-type approach presented in the works of Lagerlof (1996) and Linton (1945). Furthermore, this particular definition of culture and the way in which the cultural patterns of a group are created are seen to overlap each other (Samtani, 2004). In the definition detailed in the study of Kroeber & Kluckholm (1952), it is considered that the creation of a group culture could be referred to as ‘a product of action’ but also ‘a conditioning element for future action’ (as cited in Baldwin *et al.*, 2006: 9). In the case of the former, this is seen to be the same as that outlined by Lagerlof (1996) and Linton (1945) as ‘transmitted’ and ‘learned’ by people on an individual basis. Comparably, the ‘conditioning element for future action’ is that which is recognised by Lagerlof (1996) and Linton (1945) as ‘forgotten’ and ‘shared’, which presents the foundation for the pattern of culture incorporated within a group. As such, all of the academics detailed in this regard view culture as being that which embeds itself and affects groups, as discussed through the cycle approach of ‘learning,’ ‘forgetting,’ ‘sharing’ and ‘transmitting’ (Lagerlof, 1996 and Linton, 1945 cited in Samtani, 2004).

Importantly, although the idea of culture can be defined in various ways, there remains a commonality when considering that culture comprises the common components of human behaviour and the human mind. As such, this study will introduce a popular and widely utilised definition of the word ‘culture’—that provided through Hofstede’s Culture Theory (1980). Importantly, Hofstede’s particular theory delivers various explanations linked with politics and culture. Hofstede and Hofstede (2004) explain culture as ‘the collective programming of the human mind that distinguishes the members of one human group from those of another’ (p. 4). In this respect, culture may be defined as a system encompassing values that are universally held and agreed upon. Hofstede (1981) emphasises that, at its core, culture consists of a group of societal norms, including the value systems held by the majority of people. In his view, culture may be considered as a collaborative collective of common characteristics, which is not hereditary but rather learnt. The work of Hofstede warns, however, that the definition of culture is not fully comprehension, but rather encompasses only what could be measured. In this vein,

aligning with the opinions of other scholars (e.g., Chanchani & Theivanathampillai, 2002), he describes ‘values’ to be cultural ‘building blocks’ (e.g., Chanchani & Theivanathampillai, 2002). Moreover, the definition provided by Kroeber and Kluckhohn³ (1952:181, cited in Adler, 1997: 14) is adopted by Hofstede (1980) in relation to the values of modality and intensity, which are outlined without complexity as a more wide-ranging tendency to show preference for particular states of affairs rather than others. It is stated by Hofstede that values can be viewed as encompassing both direction and intensity, or otherwise as having both a sign and size. Values need to be differentiated between the desirable and the desired, i.e. what people consider should be desired against what they actually desire. Balancing the desired and the desirable is seen by Levitin as being a ‘positivistic fallacy’ (1973 cited in Chanchani & Theivanathampillai, 2002); nevertheless, the work of Hofstede seeks to implement a pragmatist perspective in assisting measurement.

Regardless, however, such values-centred literature has been the focus of much criticism with respect to the cognitive or ontological view (ontologists). As an example, from the Ontological view, as described in the work of Chanchani & Theivanathampillai (2002), this is centred on the concept of cultural cognitivism, which suggests culture as best understood consciously rather than via making a body of unconscious values attractive. Through examining cognition, the way in which people associate and assess individual phenomena and ideas in specific ways is explained through the interpretive frameworks, which provides an explanation of culture. Cultural cognitivism (and thereby Ontology), as an idea, is able to create various concepts, including mutual cognitive representations in people’s heads, linking and explaining data that influences behaviour and the individual and group level (Abramson *et al.*, 1996); domain-centred intuitive ontologies, with the ability to influence and affect cognition and acquisition, which is ultimately underpin recurrent cultural representation (Boyer, 1996); individuals’ cognitive organisation that viewed as being the prime locus of culture (Talmy, 2000); and cognition and spatial language, which are viewed as differing from one culture to the next (Levinson, 1996).

³“Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action.”

When seeking to develop insight into culture, other academics and professionals in the field have aimed at breaking down the meaning of culture, and subsequently show culture with regards to its various elements. Of the different cultural schemas, a total of five national culture elements are highlighted by Hofstede (1980), namely the high versus low power distance aspect, high versus low uncertainty avoidance, long versus short-term orientation, masculinity versus femininity and individualism versus collectivism (Hofstede, 1980 cited in Hofstede, 2011). Moreover, the work of Hofstede (1980, cited in Hofstede, 2011) outlined four different national culture aspects in the preliminary phases of his work, in line with the more large-scale empirical research utilising a sample of thousands of subjects from in excess of 40 regions. Alongside the study of Michael Bond (Hofstede & Bond, 1988; Hofstede, 1991 cited in Hofstede, 2011), a fifth element was included, ‘Confucian Dynamism’ or ‘Long/Short Term Orientation’, that was adopted in consideration to 23 countries, delivering efforts to incorporate the uncertainty avoidance aspect across Asian regions. This particular framework is valued by many researchers in terms of gaining insight into the key differences between cultures, as noted by Dao (2008). Nevertheless, although the model is one of the most widely applied culture classifications, it is not the only theory to have been utilised in past studies. For example, the culture classification presented by Hofstede was reconsidered in the study of Chanchani & Theivanathampillai (2002), with another option presented in line with the studies of Triandis (1995), Trompenaars (1993) and Fiske (1992). There was the design and implementation of a framework focused on drawing a comparison between alternative categorisations, evaluating the suitability and overall ability of such categorisations. One suggestion details the adoption of a culture categorisation, as centred on the study aim. Taking into account the framework devised in the study of Hofstede, which made the recommendation that, “...if the researcher wishes to use an instrument or has collated data, then correlation with Hofstede’s data may be considered” (Hofstede, 1980 as cited in Kovačić, 2005: 146).

In mind of the above, the research carried out by Hofstede was founded on the responses of staff employed by a single multinational company (IBM). This research was based on a small representative sample concerning national cultural values; thus, objective features are arguably lacking. Moreover, questionnaires have been devised

in mind of the internal objectives of IBM, meaning they may not be suitable to this research.

In the research conducted by Hofstede, the questionnaires were prepared in English and subsequently underwent translation into other languages; thus, the presence of misunderstanding is likely: although translations were correct, questionnaire meaning may not be considered one and the same across different cultures (McSweeney, 2002). Furthermore, the questionnaires were geared towards that particular research, meaning some of its aspects were not seen to fulfil the requirements of this Hofstede's study. Importantly, the work of Hofstede has received much criticism owing to its lack of attention towards the wealth and depth of culture. As such, the suggestion has been made that an activity or qualitative theory-based technique would be more suitable, as suggested by Ratner and Hui (2003) and Baskerville (2003). Moreover, the dependence placed on the representative population of IBM staff during the 1960s and 1970s is heavily criticised in terms of the drawing of conclusions.

As has been established, the work of Hofstede directs significant reliance on the specific link between nation and culture; however, works that followed questioned such a link, as noted by Baskerville (2003). In this way, it is stated by Baskerville that a nation might not present the most accurate or valuable unit for culture examination owing to the fact that all individual nations commonly comprise a number of different cultures. This is one of the key criticisms directed towards Hofstede's research. In addition, the statement is made by Fang (2003) that the fifth dimension incorporated into Hofstede's work is philosophically flawed when it comes to analysing Chinese culture, which therefore infers that this new dimension's value could be lacking clarity. Moreover, the indices applied by Hofstede present a measure of central tendency across a specific nation; these notably fail to consider the significant divergence in the answers within a culture, and further fail to take into account the deeper meaning associated with social aspects (McSweeney, 2002; Ratner & Hui, 2003). The most notable condemnation of Hofstede's work is highlighted by McSweeney (2002) as being the fact that culture is used as a basis of analysis for the IBM studies; however, culture is both subjective and random. Importantly, as stated by McSweeney (2002), Hofstede could have just as easily stratified the data based on education, gender or religion, for example, and identified differences in the sample. In

this same vein, McSweeney further emphasises that, ‘what Hofstede “identified” is not national culture but an averaging of situationally specific opinions from which dimensions or aspects of national culture are unjustifiably inferred’ (McSweeney, 2002, p. 104).

In the last century, as noted by Samovar *et al.* (1998 cited in Lund, 2006), the most advantageous definition concerning culture is that which encompasses the majority of the pivotal cultural territory, upon which scholars agree. With this noted, culture is defined by Samovar *et al.* (1998:36, cited in Lund, 2006) as, “the deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and artefacts acquired by a group of people in the course of generations through individual and group striving”. Through such a definition, the term of culture is viewed as being an aspect of life learned or gained—one communicated through generations. Moreover, culture is also recognised as being concerned with the creation of the objectives a group of individuals generates, and which further highlights cultural interest, preoccupations and skills. Nevertheless, such an explanation places emphasis mainly on the actions, attitudes, beliefs, knowledge, remembering, values and ways of thinking, as possessed by the individual. In addition, such a definition further emphasises culture as being associated with a group of people; otherwise stated, culture is shared by people across a society where the community is seen to vary when compared to others when considering the cultural aspect (Lund, 2006).

The concept of culture has also been defined on a more particular level by Adaskou, Britten & Fahsi (1990), with the scholars providing an overview of four different meanings associated with culture: firstly, a sociological meaning, which refers to the nature of the business and family, as well as customs, material conditions, interpersonal relations, and others; secondly, the aesthetic sense, which involves cinema, literature, media and music; thirdly, in a semantic sense, culture, which encompasses the entire conceptual system that is seen to impact viewpoints and thought processes; and lastly, a pragmatic sense, which references the background knowledge, language codes, and paralinguistic and social skills fundamental to successful communication. Although such cultural elements are not essentially mutually exclusive or all-inclusive, they nonetheless provide much more depth to the

overall definition provided above, thereby signifying the various aspects of culture. These four types of culture provide an overview of the values linked to EFL teaching with the inclusion of culture, as explained, taught and modelled within the learning environment.

In the context of learning and teaching FL, insight into the meaning of culture, as held by different academics, varies significantly. In this respect, 'culture' is explained regarding both the specific and the more general.. As has been highlighted by Lado (1957), culture is explained more generally, notably as the ways of a people. As recognised by Saville-Troike (1975: 83, cited in Lessard-Clouston, 1997: 4), such a standpoint combines both 'non-material manifestations of culture', which are more difficult to identify, and 'material', which can be seen clearly and observed easily. This wide-ranging perspective of culture is also recognised in the work of Nemni (1992). Requiring that there be one sole national culture for ethnic or linguistic groups ultimately rejects the diversity highlighted in the work of Nemni. It is shown through daily life that, although there is differentiation witnessed between cultures of different nations, these may be difficult to portray when compared with other distinctions.

One further aspect of culture argued by various scholars, is the active nature of culture and its ever-changing nature. As recognised by Robinson (1988, cited in Lessard-Clouston, 1997), culture could be recognised as a dynamic system encompassing various different definitions and representations, with meaning shaped by past experiences, which, as a result, affect future experience and thus shapes meaning, and so forth. In this way, scholars Cortazzi & Jin (1999) suggest that culture encompasses not only content but also a number of different dynamic processes, with the inclusion of those inherent in learning. The approach adopted when it comes to learning about the culture under examination in the classroom is therefore one aspect of the learning overall. According to most language teachers, researchers share the same view of culture. Meadows (2016, cited in Listuen, 2017) states this complex view is summarised by Claire Kramsch (2015) in the following definition:

“Culture is portable schemas of interpretation of actions and events that people have acquired through primary socialisation and which change over time as people migrate or enter into contact with people who have been socialised differently” (Kramsch, 2015: 638).

It seems that the concept of culture is characterised by the manner in which people understand and make sense of their environment, and is acquired through socialisation, meaning each culture is therefore created by a distinct population. Kramsch (2015) added two dimensions to this: that people can share the culture of more than one population group; and that ‘schemas of interpretation’, or the way in which an individual thinks, can change over time.

It is apparent that establishing a sound definition for the concept of culture is problematic. Table 2.1 below summarises the different definitions of the term ‘culture’, as discussed above.

Authors	Definitions of Culture
O' Sullivan <i>et al.</i> (1994:68)	Culture is defined as a 'multi-discursive' concept.
Damen (1987:20)	Culture is defined as "joining forces, by a communication professional as a major variable, or by a psychologist as an individual mental set."
Hofstede (1981:24)	Culture is defined as "the collective programming of the human mind that distinguishes the members of one human group from those of another."
Samovar, Porter and Stefani (1998: 36)	It is defined as, "the deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and artefacts acquired by a group of people in the course of generations through individual and group striving."
Cortazzi and Jin (1999:196)	"Culture is not only content, but a series of dynamic processes, including those involved in learning. The medium for learning about the target cultures in the classroom is therefore itself part of a culture of learning."
Maude (2011)	A system of beliefs, values and practices that enable specific cultures to solve universal issues.
Lado (1957)	Culture has been denoted as the ways of a people.
Adaskou, Britten and Fahsi (1990)	On a more specific level, there are four meanings of culture: sociological; aesthetic sense; semantic sense; and sociolinguistic or pragmatic sense.
Robinson (1988:11)	It is as a "dynamic system comprising a number of 'symbols and meanings', where 'past experience affects meaning, which in turn influences future experience, that in turn affects following meaning and so on."
Taylor (1871:1)	Culture is defined as a "complex whole which includes knowledge, belief, art, law, morals, customs and any capabilities and habits acquired by a man as a member of society."
Lagerlöf (1996)	Culture is "what remains when that which has been learned is entirely forgotten."
Kluckhohn (1952:181)	"Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action."
Foster (1962:12)	Culture is: "the way of life of a group of people."
Kramsch (2015: 638)	"Culture is portable schemas of interpretation of actions and events that people have acquired through primary socialisation and which change over time as people migrate or enter into contact with people who have been socialised differently."

Table 2.1: Definitions of culture

For the purposes of this thesis, and on the basis of all of the above definitions as garnered from the literature, the concept of culture is defined as being the key impact on people as individuals from a particular society, and may also refer to the way in which people live life in a particular society, and is a value held by a group of people within that society. People themselves may be defined through culture, adhering to the shared values highlighted by the community and contributing to the community.

In the context of English teaching in Libya, textbooks of secondary schools as shown in Appendix 20 appear not to teach culture successfully. As an example, there is no useful information pertaining to attitudes, religions, traditions and people's way of life of Western cultures. There is very simple and superficial information about these cultures. This information would be potentially very helpful for learners when developing their intercultural communication. These textbooks also mostly focus on grammar and the four skills of English. Participants in this study are asked to consider the EFL textbook as one vehicle for teaching about cultures.

2.1.2 THE TWO TYPES OF CULTURE: THE BIG 'C' AND LITTLE 'C' CULTURE

Of fundamental importance when choosing the specific type of culture to teach in an English language textbook concerns big 'C' or small/little 'c'. This is critically important when deciding which one to teach: if the big C approach is implemented, the teaching of culture includes holidays, literature, art and institutions; however, if the approach is little c, teaching includes cultural beliefs, behaviours, values, myths and legends (Kramsch, 2013). Thus, it is important to differentiate between the two types where intercultural learning is concerned. This research provides an explanation as to the concept owing to its importance and value in teaching the two types in English textbooks, especially if such materials have failed to consider these elements. Accordingly, if students are seen to occupy both elements of culture, they may be efficiently involved in intercultural settings (Wintergerst & McVeigh, 2010).

A number of scholars divide culture into two different types, namely the Big 'C' and the little 'c', (e.g., Peterson, 2004; Lee, 2009; Xiao, 2010; Kramsch, 2015). Kang-Young (2009) explains that the Big 'C' aspect, specifically in the context of the learning and teaching of language, details a number of statistics and facts linked with

the arts, business, customs, education, festivals, geography and history of a foreign speech community. Such culture is simple for students to learn, and has been implemented widely by teachers of ESL and EFL regarding target culture. On the other hand, the little ‘c’ culture suggests the more in-depth and somewhat unclear aspect of target culture, which is held as being linked with the daily living of the speakers of a language, including ways of beliefs, behaving, norms and socio-cultural values—the latter of which comprise age, gender and social status (Scollon & Scollon, 2001; Meadows, 2016). Importantly, this domain is explained as culture that focuses on lesser or more generalised fields. This involves areas such as body posture, fixed knowledge, clothing styles, foods, gestures, hobbies, points of view, preferences, popular music, popular problems and the use of space, amongst others (Kang-Young, 2009). This author’s experience as an EFL teacher in Libya suggests that the English curriculum in Libyan secondary schools pays a little attention to big ‘C’ culture and little ‘c’ culture (see Appendix 20). With this taken into consideration, it may be noted that there is a lack of balance between textbooks’ cultural types—which may not be adequate in developing the ICC of students in Libya and which may cause problems to arise amongst students when involved in intercultural communication. This study investigates Libyan teachers’ and students’ perceptions in relation to which culture types are detailed in EFL classrooms and textbooks in Libyan secondary schools.

Holliday (1999) distinguishes between two models of culture: small culture and large culture. Holliday (1999:237) further clarifies that large cultures are prescribed ‘ethnic, national and international entities’ whereas small cultures are ‘small social groupings or activities wherever there are cohesive behaviours’ (p. 237), which therefore avoid culturist ethnic, national or international stereotypes. By avoiding such stereotyping, which is so often associated with cultural discussions, the concept of culture is thus liberated (Fay, 1996). Moreover, culture is recognised as being interactively influenced and shaped, with Holliday (1999:248), in this respect, adopting ‘small culture’ when considering ‘a dynamic, ongoing group process which operates in changing circumstances to enable group members to make sense of and operate meaningfully within those circumstances’. In line with this method is the view that identities are more expansively created, with individuals positioned to adopt any such identities throughout the course of the interaction. In addition, Atkinson (1999) further adopts a

view in line with that of Holliday where, as opposed to being centred on the ethnic or national culture (i.e. big culture), intercultural researches should take into account those interacting intricately 'small' cultures that arise in intercultural settings. In consideration to Holliday (1994, 1999), Atkinson further highlights how small cultures interact with national culture, stating that (Holliday, 1999), the 'cultural action' being witnessed in an educational environment, could not in anyway be considered only in line with the national culture of the educational environment is positioned, as has commonly been witnessed in past years.

The term 'small culture' is utilised by Holliday (1999) when making reference to the total of all processes and activities involving many people. The learning environment is one of a small culture, involving teachers partaking in co-construction with students. As such, is it not that learning cannot be changed, but rather needs to be moulded in its rightful context, in alignment with that which is seen to occur in the learning environment and in line with the members of the group and the 'learning and teaching culture' as determined by the interaction of the members (Marlina, 2009). Through incorporating the small culture term, Holliday (1999) essentially shows a disinclination to adopt a 'big' culture approach, which appears to be positioned around ethnic, national and international groups; rather, value is assigned to particular groups and their own activities in specific institutional and academic domains. The scholar further states that large cultural difference is further viewed as the underpinning measure in significant cross-cultural management works (e.g., Hofstede, 2001). Holliday (1999) also directed criticism towards the five dimensions of Hofstede, as detailed at the conclusion of his 1960s' study, highlighting the concern that the aspects make the assumption that a 'large culture' (Holliday, 1999) is far too wide-ranging to categorise all individuals from a country. In this regard, there is the insinuation that taxonomies do not take into account a country's 'little cultures' (Holliday, 1999). In essence, taxonomies are not able to answer some considerations: for example, it is not possible for index scores to highlight all that needs to be understood about a country's relationship patterns in terms of their backgrounds and structures (Osland & Bird, 2000). It is apparent that culture, as a concept, is well aligned with the social-constructionist concept of culture. This provides measures and tools to satisfy the anti-essentialist task in researches on culture and further provides an individual with the capacity to focus on contextual factors and the members of the

group's behaviours. Furthermore, the framework of little culture encourages people to adopt a more continuous and open approach to national culture formation and that of individual identity (Tian, 2008).

Importantly, however, it should be recognised that, despite the work of Holliday (1999) highlighting the valuable role adopted by 'small culture', the work nonetheless does not make any attempt to reject culture in consideration to nations; rather, emphasis is placed on the key role played by small culture only owing to the fact that a number of different people acknowledge large culture as being the solution to cultural differentiation. Regardless of the issues this could encompass, culture, overall, remains a national attribute in the learning environment, predominantly owing to the fact that national culture is simpler to establish owing to its ability to emphasise the variations when contrasting nations, and further delivers more in-depth explanations of the values recognised across a society. Such a perspective surrounding culture appears to be valid when considering its ability to present a partially accurate truth about the world. Nonetheless, there is a need to view culture in line with large culture. Thus, it is arguably important to teach both big and small cultures; hence, it is essential to investigate the important role of both types of culture in EFL teaching in Libyan textbooks, as done in this work. This study also investigates the type of culture Libyan teachers and students perceive the focus of EFL textbooks to be.

Some research carried out on learning and teaching cultures (e.g., Xiao, 2010; Liu & Laohawiriyanon, 2013b) has established that there is an inclination amongst people to prefer those themes falling into the Big 'C' domain, in contrast to little 'c' themes. Furthermore, Liu & Laohawiriyanon (2013b) also recognise that the sample population in their study has shown little attention to the body language theme of little 'c'. As has been highlighted in the work of Wintergerst and McVeigh (2010), non-verbal communication is fundamental in the context of inter-cultural communication, owing to the fact that more than half of all conversations utilise non-verbal tools. In consideration to non-verbal language as one aspect incorporated across the little 'c' framework, the clear tendency for learners to opt for the Big 'C' could limit their proficiency in intercultural communication. This view is further reinforced by the work of Chastain (1976), who emphasises that the culture of the Big 'C' might not provide valuable contributions to the overall propensity of learners to operate both

socially and linguistically in modern-day culture or in line with their intercultural insight.

As can be seen from the above discussion, it may be argued that the Big 'C' theme can be described as an achievement culture, as noted by Tomalin & Stempleski (1993) regarding arts, geography, history and science. On the other hand, behavioural culture is recognised as the nature of the Little 'c' theme, including beliefs and viewpoints that are culturally influenced, particularly those communicated through language, in addition to cultural behaviours that impact tolerability and suitability in the host community. When considering language teachers, in particular, the Big 'C' is essential in developing learners' personalities, as well as their all-encompassing target cultures-related factual knowledge. Moreover, the cultural knowledge of the little 'c' is pivotal in the context of intercultural communication owing to its impact on the way in which people behave, think and utilise language (Kramsch, 2013; Liu & Laohawiriyanon, 2013a). Markedly, the socio-cultural assumptions, norms and beliefs inherent in little 'c' culture assist those in a particular culture in adopting polite and suitable language (Scollon & Scollon, 2001).

Given the above, it may be considered valuable and ultimately imperative to gain an understanding of cultural behaviour, knowledge, skills and values in order to help learners to improve and develop their intercultural communication and to further ensure miscommunication and misunderstandings across interlocutors from varying cultural backgrounds are not facilitated. Importantly, it is recognised that teachers of EFL have a tendency to focus on the Big 'C' aspect of culture, encompassing, for example, artistic, geographical and literature. As noted by Kramsch (1991, cited in Paige *et al.*, 1999), many US foreign language textbooks encourage the teaching of various subjects, including art, literature and statistical facts, all of which may be identified and remembered easily by learners. As such, it has been argued by Valette (1986) that emphasis on more distinct elements of cultural knowledge is the preference of teachers for a number of reasons, including ease of preparation, testing and scoring. Furthermore, as highlighted by Byram and Morgan (1994), testing the other two aspects of intercultural attitudes, and behaviours and competence, is complex, and is known to comprise difficulties. As noted by Byram and Morgan (1994), evaluating behaviour and the meaning of such is not simple.

2.1.3 THE RELATIONSHIP BETWEEN CULTURE AND LANGUAGE

The close correlation between culture and language has intrigued linguists and other scholars for a long time. The debate continues as to whether culture affects language or whether language affects culture; the argument is concerned with whether language or culture affect our thoughts and perceptions. The argument also continues as to whether or not culture is important in EFL classrooms. This factor is important as it highlights the value of teaching English alongside its culture, and further shows how language and culture are strongly interrelated. It has been recognised by a number of researchers that there is a keen link between culture and language (e.g., Wei, 2005; Çakir, 2010; Kirkgöz & Ağçam, 2011; Liu & Laohawiriyanon, 2013a; Farooq *et al.*, 2018). Those involved in the teaching of language have again started to acknowledge and gain insight into the close link between language and culture (e.g., Richards & Rodgers, 2001; Yeganeha & Raesia, 2015; Listuen, 2017). Essentially, without culture, language is inconceivable, and vice versa (Alptekin, 1993; Wei, 2005; Çelik & Erbay, 2013).. As emphasised by Kramsch (1998 cited in Kramsch & Hua, 2016), culture is the result of historically and socially positioned discourse communities, recognised as imagined communities, devised and developed through the application of language. Thus, the importance of teaching English with its culture in FL classrooms is arguably critical, with culture not needing to be considered away from language owing to the fact that studying direct language can encourage better understanding of the FL and the behaviours patterns of those living in that culture.

When examining the most forceful of promoters underpinning the role adopted by culture in language, two were identified, namely linguists Edward Sapir and his student Benjamin Lee Whorf. The fact that discussion still focuses on these individuals is testament to the value presented in their ideas when arguing through their hypothesis—known as the ‘Sapir-Whorf Hypothesis’ (Sapir, 1949)—that language is able to establish thought, and that all languages have their own very clear world view. The social and cultural aspects of meaning presented one of Sapir’s main interests: he believed that our whole view of the world is shaped by the language we learned as a child. He saw language as one of the channels through which meanings constituting the social system or culture are exchanged (Sapir, 1949 cited in Jalalah, 1993). He says:

“The use of language in culture accumulation and historical transmission is obvious and important.... The importance of language as a whole for the definition, expression and transmission of culture is undoubted.” (Sapir,1949:26).

However, much criticism has been directed towards this hypothesis in regards to whether the link between language and culture presents a correlation (Perlovsky, 2010). Therefore, although this theory highlights the precedence and influence of language over culture, it nevertheless emphasises the interrelationship between them. In this vein, Sapir (1949) states that both language and culture change—even though they do not go hand-in-hand. He argues that cultural changes are more noticeable and quicker than linguistic development. This point of view corresponds with that already stated about culture as being changeable and dynamic, and that changes in culture affect style of discourse.

The role language plays in determining thought is arguably undeniable. This hypothesis retains a persistent appeal and carries intuitive conviction, as Widdowson (1988, cited in Jalalah, 1993) maintains. However, the role adopted by culture in shaping thought should not be ignored. It is important to state that culture plays a significant role in determining people’s thoughts and perceptions. This role is acknowledged by many linguists, who consider culture, along with other factors, as determining our thoughts and perceptions (e.g., Grohol, 2007). It is also argued that language is a reflection and product of the culture in which it exists and that language is an agreement between members of society to communicate their thoughts and values. In order to be understood, language has to be placed in a cultural context (Bennett, 1998 cited in Smrekar, 2015).

With respect to the connection between culture and language, in the view of Katan (1999 cited in Akhesmeh *et al.*, 2015), Malinowski is recognised as one of the first anthropologists to come to the realisation that insights into language may only be in-depth when taking culture into account, with Malinowski further recognising language as pivotally founded in culture, people’s customs and tribal life, and as not able to be explained without continuous consideration of more wide-ranging contexts of verbal communication (Malinowski, 1923, cited in Bhushan, 2011). As such, any

language student needs to consider both the cultural context and the culture–language link.

Another argument concerns several researchers' opinions toward teaching cultures in EFL classrooms. Concerning the link between culture and language in English language-teaching and -learning, which is held as being inseparable, a large number of scholars (e.g., Atkinson, 1999; Dai, 2011; Zhou, 2011; Gonen & Saglam; Farooq *et al.*, 2018) suggest there cannot be separate learning or acquisition of FL away from the culture to which it belongs. In much the same way as a child acquiring his/her mother tongue language in company with its cultural background, the learning of a FL should go hand-in-hand with the socio-cultural phenomena, as well as norms. This view is strongly supported by various professionals, including Byram (1989), who suggests that, when there is the separation of teaching a FL from culture, this could imply the underlying objective of FL teaching as rejected, thus facilitating learners' abilities to deal with experience differently (Alptekin, 1993). In this same vein, McKay (2003) and Zhou (2011) suggest that FL teaching without attention to the cultural aspects is not possible. When considering the unanimity between culture and language, it is held by some that there is a deeper link between these elements, referring to language and its associated culture as a whole, where language is part of culture and the same in reverse. These two elements are interlinked and cannot be separated whilst ensuring language and culture value remain (Brown, 1994). Furthermore, it is claimed by Politzer (1959 cited in Şahin *et al.*, 2016) that language-teaching without culture-teaching means a lack of meaning and a lack of symbols to which students attach meaning.

Considering the discussions recognised in other studies, it is arguable that the teaching of language must be carried out alongside the teaching of culture. In other words, when the objective is to achieve communicative competence, there is a need to teach students culture (Piątkowska, 2015). Not only is culture a fundamental aspect of teaching a language, there is much educational value associated with gaining such understanding of and insight into other cultures, as noted by Byram (2014). Therefore, it may be suggested that the teaching of language is the teaching of culture. In this regard, not only is culture pivotal to the process of language learning, but also the educational value of such in the context of FL education is critical. This is of

fundamental importance to the success of any language teaching as, if it is the case that culture and language are interdependent, the perceptions and approaches of Libyan textbooks and classes to culture are key to teaching language. This research therefore investigates, through Libyan teachers' and students' perspectives, how culture is approached in EFL classes and textbooks in Libya.

Nevertheless, there is also the question as to the fact that, should there be a complicated link between language and culture, why is there the necessity to keenly emphasise culture when a number of other curriculum-related elements should receive more focus? This particular question has been answered by Kramsch & Sullivan (1996), who present a historically based rationale for discourse-centred culture as language and language as culture pedagogy, with a breakdown of various points presented. Primarily, although culture is recognised as absolute in terms of what is taught, the assumption that those who learn a language also gain understanding of the culture-related skills and knowledge needed in order to be proficient in the speaking of the FL ultimately rejects the difficulty and intricacy associated with communication, culture and language learning, as asserted by Yeganeha & Raeesia (2015) and Doan (2015). Secondly, it is argued that culture could be intentionally interlinked within the curriculum in an attempt to circumvent obstacles and stereotyping, as noted by Çelik & Erbay (2013). Thirdly, teachers are able to progress more effectively in the teaching of culture, becoming more accountable to learners in regards to the culture learning witnessed when learning an FL.

In contrast to the arguments made above, in the work of Valdes (1990), which centres on the teaching of culture, it is stated that culture is ignored by some, with its overall validity rejected. It is further stated by supporters of this view that culture could cause learners to feel isolated, with some students rejecting the inclination to deal with culture. Another view is suggested by Krashen (1982, cited in Gonen & Saglam, 2012) that, when seeking to gain understanding of language and associated culture, the classroom is not the ideal learning environment. Through this view, it is suggested that the teaching of language rules is the only aspect of learning language that is appropriate in the classroom (Krashen, 1982). Moreover, in support of this view, Damen (1987) highlights that learning in a classroom environment is too heavily dependent on rule-ordered pedagogy, with teaching culture only able to integrate and

reflect cultural facts as opposed to any more dynamic view. The value associated with living in the target culture is highlighted by Robinson-Stuart & Nocon (1996), who thus suggest the view that, in a learning environment, culture learning may be recognised only as ‘cognitive boundary-crossing’; this is believed to neglect to examine the prior experiences of students. Unless, otherwise stated, owing to the fact that classrooms do not consider what learners also know and belief in the context of FL, it is an unsuitable environment for teaching culture. Thus, a key question of this study is to investigate Libyan EFL teachers’ and students’ opinions and attitudes towards teaching and learning western cultures.

Furthermore, consideration towards culture in the classroom environment of language learning may actually cause a number of negative reactions. As noted by Alptekin (1993, cited in Jabeen & Shah, 2011), the teaching of the target language culture could, in fact, deter students’ understanding of language owing to their need to deal with both cultural items and unfamiliar vocabulary. Muslim students being given text on the subject of pets is given as an example, with the statement made that such learners experience problems in aligning themselves with the American ideal of pets as this goes against their cultural norms, with a person’s natural inclination to evaluate a novel stimulus in relation to their own cultural system. This same consideration is highlighted by Adaskou *et al.* (1990), who consider the same issue regarding the experiences of Muslim teachers of English in Morocco. Their data showed that most teaching staff argued against the teaching of target culture when language teaching is carried out in the classroom environment, with most holding the view that the incorporation of culture results in a significant degree of discontent amongst students with local culture owing to the fact that learners draw comparisons between their own culture and that of the language being learnt. Arguably, in the contexts of EFL Libyan secondary schools, many Libyan teachers may feel similarly to Moroccan teachers that it is a bad idea to teach Western cultures in language classrooms and that learners are more motivated when learning English with reference to their local culture. Thus, this thesis investigates the opinions and attitudes of Libyan EFL teachers and students living in an Islamic society toward teaching and learning cultures that differ to the values of Libyan culture.

According to this thesis author's own anecdotal experience as a teacher of English in Libyan secondary schools, there is no explicit link between culture and language, and emphasis is instead placed on listening, pronunciation, reading, speaking and writing—more so than on cultural considerations (Asker, 2011). In addition, in this researcher's experience, and through conversations with colleagues, many Libyan teachers have a preference for teaching English alone without culture. It is not only that many teachers feel that the teaching of culture comes second to the teaching of language rules; they also consider the teaching of language alone as being adequate in terms of enhancing the communicative competence of students, meaning the application of other elements is unnecessary and will not provide learners with any additional benefit respecting the learning of the language (Orafi & Borg, 2009; Alhamdi, 2007). Thus, this study aims at investigating Libyan teachers' and students' views and attitudes toward teaching Western cultures alongside English in classrooms, as well as discovering the extent to which Libyan textbooks teach these cultures.

Arguably, there is significant value in teaching culture in the context of Libyan classrooms centred on FL: when students are not given insight in this regard, a number of issues can arise in communicating meaning with speakers of the target language, as noted by Byram (2014) and Listuen (2017). As such, the teaching of culture in the language classroom setting is important and necessary in developing students' linguistic and intercultural understanding (Byram *et al.*, 2017). Accordingly, teaching staff should seek to establish different methods of applying the various aspects of context that can impact the utilisation of language (Farooq *et al.*, 2018). Moreover, through consideration towards examining language in context, there is the opportunity to emphasise the way in which native speakers use language in different conditions. With this noted, this study examines EFL teaching in the context of the Libyan teaching environment within secondary schools in terms of whether they understand the link between culture and language, and the fact that these cannot be disconnected.

2.1.4 TEXTBOOKS AND CULTURE

As noted above (1.2.3), language and culture are inseparable; thus, to a certain extent, even language-based textbooks should include the teaching of culture. Thus, this section explains the importance of integrating and teaching target culture in textbooks.

In EFL, the curriculum is fundamental (Allen, 2008; Choudhury; 2014). Sheldon (1988, as cited in Xiao, 2010) adopts the view that textbooks provide an insight into the core of any English teaching and learning programme, with the work of Cunningsworth (1995) highlighting a number of positive roles as being adopted by English-teaching and -learning textbooks in English, including that they are an effective and valuable resource for self-directed learning. Despite the fact that a number of academics do acknowledge the advantages to be garnered from EFL textbook use, there remain others who disagree, with Allwright (1994, as cited in Xiao, 2010), as an example, adopting the view that textbooks are not flexible and tend to highlight the linguistic, psychological and pedagogical biases and preferences of those responsible for their writing. With this view noted, it is considered that textbook content, not only in linguistic regards but also cultural, need to be well-handled and -considered as the textbook shapes learners' experiences and is the key point of contact for learners in the learning environment.

In language teaching, various researchers hold the view that EFL textbooks should include attention to culture (Hinkel, 1999; Turkan & Çelik, 2007; Kirkgöz & Ağçam, 2011; Crystal, 2012; Gonen & Saglam, 2012; Nguyen, 2013; Murray, 2015; Brown, 2016; Mumu, 2017). According to Hinkel (1999), the desire to succeed in real-life situations, ultimately motivates students in implementing the social rules governing target culture in the learning of language. Moreover, it is noted by Nguyen (2013) that textbooks should comprise various cultural elements in order to develop learners' intercultural competence, in addition to assisting students in enhancing their interests in the learning of language and promoting learner motivation. In this same way, it is stated by Gómez-Rodríguez (2015) that English textbooks should detail various aspects centred on educating concerning teaching language and culture, with attention directed towards the requirements of students' cultural background, interests, levels and needs. However, the majority of EFL textbooks in Libyan secondary schools as stated by some Libyan researchers (e.g., Shihiba, 2011; Omar, 2014; Dalala, 2014) have emphasis more on three main syllabuses: skills-based syllabus; task-based syllabus; and grammatical syllabus—all without attention to the needs of students, and with little information given in regards to the cultural elements.

2.1.4.1 DIFFERENT TYPES OF CULTURE IN THE TEXTBOOK

A key consideration is the specific type of culture, as classified by Cortazzi & Jin (1999), shown in Figure 2.2. There are three different types of culture in ESL or EFL textbooks that may be analysed: those centred on source culture (C1); those centred on the culture of the language being learnt (C2); and those centred on international target cultures (C3).

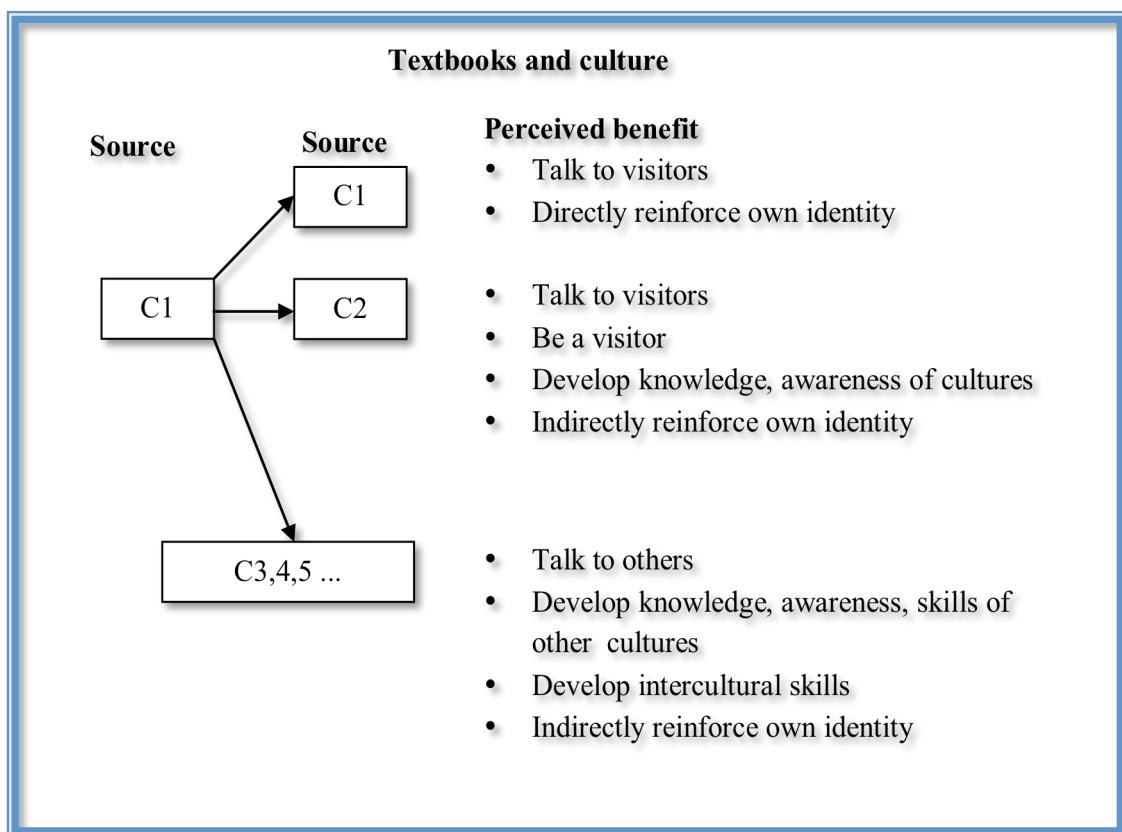


Figure 2.2: Textbooks and Culture (Cortazzi & Jin, 1999:204)

The notion of source culture makes reference to the local culture of the learner, with such a type of culture found in a number of different EFL textbooks, thus assisting learners in learning more about their country on either a local or national scale. Such individuals develop a cultural identity but ultimately fail to enhance their overall inter-cultural awareness. Learners are provided with teachings on how to discuss their own culture as opposed to dealing with others. For instance, in the case of Iran, it has been emphasised by Ajideh & Panahi (2016) that Iranian EFL textbooks are created

with the aim of supporting and transforming the values and norms of Iran. In a similar vein, with respect to the EFL textbook of Saudi Arabia, Faruk (2015) details a number of settings, all of which are in the source culture and which consist of religious and local aspects.

On the other hand, Kirkgöz and Ağçam (2011) highlight the availability of a number of textbooks centred on EFL that emphasise target cultures, including one from the US but which is marketed to other countries, namely ‘Success Communicating in English’ (Walker, 1994, cited in Kirkgöz & Ağçam, 2011), which provides insight into the recognised multicultural nature of the American community with attention towards minority cultures. In addition, there is also the availability of other resources that deliver awareness into target values and cultures, including the cultural vocabulary of two ELT textbooks from two different levels of Spanish education (fourth grade of secondary education and second baccalaureate) (Alonso & Ponte, 2016). Lastly, the concept of international target cultures refers to other English cultures or those of non English speaking that utilise English as an international language, as can be seen in the examples of China, Germany and Libya, amongst others. It is noted by Cortazzi & Jin (1999) that this category is justified when taking stock of the English language as widely used in international contexts, namely by those speaking English as a second language. Alonso & Ponte (2016) demonstrated that Spain English textbook mirror mostly international culture, not local, and target cultures. This result corresponds with previous studies of international English textbooks (e.g., Alonso & Ponte, 2015; Tajeddina & Teimournezhadb, 2015). As a result, such a categorisation will aid in explaining the cultural focus of English textbooks in this work.

As seen through the discussion provided above with regards to the textbook types, it is arguable that the most preferable type involves a combination of culture, international culture and target culture, whilst implementing a worldwide perspective. Accordingly, there needs to be the presence of a well-balanced view of various cultures, with the inclusion of aspects not only from the local home culture but also from a number of international and target cultures. As such, there needs to be some reference to the overall cultural sources in order to improve awareness of students in

regards to the wide diversity of the world's cultures, as highlighted by Liu & Laohawiriyanon (2013b).

Essentially, it is considered of little value if material focuses only on one particular type of culture, such as international, for example; thus, the acquisition and learning of a new language should be further facilitated through a combination of local, target and international cultures, as highlighted by Wong (1992). Nevertheless, it is suggested by many that international and target cultures could negatively impact students: for instance, the learning of target cultures could affect the identity of learners (Kramsch & Sullivan, 1996; Rodliyah & Muniroh, 2012). With this noted, an argument is raised by Cortazzi & Jin (1999) in relation to identity where, until the identification of the first cultural identity of the learner, the learning of other cultures may have a harmful impact. Some authors (Ariffin, 2006; Yeganeha & Raesia, 2015; Farooq *et al.*, 2018) have proposed teaching both local and target cultures as being the most common way of developing students' cultural awareness and maintaining their own cultural identity. Consistent with Ariffin (2006), encouraging students to discover similarities between their native culture and the target culture may lead to common tolerance and understanding. Accordingly, this study explores Libyan EFL teachers' and students' perspectives concerning the cultural type upon which textbooks utilised in Libyan secondary schools focus so as to determine how it compares to the types suggested here.

2.1.4.2 CULTURE TEACHING IN EFL CLASSES: ENGLISH TEXTBOOKS IN LIBYA

The EFL textbooks currently utilised in Libyan secondary schools—'English for Libya' by Macfarlane & Harrison (2007) and Adrian *et al.*, (2008) are those to which the present research refers. Such materials were created by an ELT publishing organisation in the UK in partnership with a number of different professionals of the National Education and Research Centre in Libya (Orafi & Borg, 2009; Altaieb & Omar, 2015; Pathan *et al.*, 2016). Importantly, little emphasis was placed on the teaching of culture; this could conclude that learners are not able to adequately and efficiently utilise English in their own country, when partaking in conversations with visitors to their country, or when visiting countries that speak English widely (Çelik

& Erbay, 2013). Despite the fact that such materials are viewed as being difficult and challenging regarding their cultural content, they nevertheless are viewed by learners and teaching staff as authoritative, thus meaning textbooks are viewed as a syllabus and teachers are prone to relying on them for standardisation (Alhamdi, 2007; Çakır, 2010). With this noted, the current study seeks to examine the approaches adopted by Libyan teaching staff when there is a perceived lack of attention to Western cultures in the textbooks utilised.

It can be argued that the tendency in EFL classes to emphasise linguistic elements of the four English skills, with students rarely given insights into the TL community's standards and lifestyles, fails to develop cultural understanding and thus socio-cultural competence and international awareness. When lacking clear understanding of these elements, it is difficult to determine when and how to communicate, ultimately meaning effective communication utilising the TL is problematic (Turkan & Celik, 2007). Nevertheless, little attention towards teaching culture is not only due to textbook content, but also to staff teaching practices (Gonen & Saglam, 2012). With this noted, this study also examines key elements recognised as influencing the capacity of teaching staff in Libya to deliver understanding of Western cultures in Libyan secondary school EFL classrooms.

2.2 SECTION TWO: TEACHING AND LEARNING CULTURE IN EFL CLASSROOMS

As discussed above, there is a link between culture, language and textbooks, which is a view supported by a number of different scholars (Byram, 2014; Gómez-Rodríguez, 2015; Faruk, 2015), who consider cultural learning and teaching, combined with language learning and teaching, as unable to be carried out separately. In the sections below, the aims and objectives associated with the learning and teaching of English, as well as the values and importance associated with cultural teaching and the viewpoints of teaching staff with respect to Western cultures, are discussed. This section comprises four different foci: primarily, it centres on a discussion of the main goals associated with teaching and learning English, which is recognised as highlighting the numerous education policy documentation concerned with the teaching of a FL, in addition to various countries' national curricula; secondly, the

value and usefulness of teaching Western cultures are justified and clarified, as well as the advantages expected to be garnered by students throughout the learning of target culture in FL learning environments; thirdly, the attitude of the learning and teaching of FL is considered and acknowledged as one of the key affective aspects in the effective application of English and understanding of its cultures; and lastly, the social factors (e.g., parents, friends, colleagues,...etc.) affecting attitudes toward teaching and learning Western cultures. Essentially, the aim of this research is investigating teachers' and students' perceptions of teaching and learning Western cultures. Thus, this section more specifically focuses on the research aims of this study.

2.2.1 GOALS OF LANGUAGE TEACHING AND LEARNING

As noted by Cook (2002, cited in Cook, 2013), learning goals may be classified into two types, namely internal and external: the former are linked with the overall objectives of education in society, such as to achieve a better attitude towards those utilising other languages; in relation to the latter, external goals are centred on the application of a second language outside of the learning environment, such as when ordering a meal in a foreign country. Both types of goal are officially acknowledged in the majority of language teaching materials (Cook, 2002, cited in Cook, 2013). For instance, the UK National Curriculum centred on language teaching encompasses a number of different external objectives, such as to develop the capacity to utilise language efficiently for the purpose of practical communication, and internal objectives to promote the learning of skills in relation to more generalised application such as memorising, analysis and drawing of inferences (DES, 1990 cited in Cook, 2002). The importance placed on second languages during modern times is essentially concerned with external goals regarding 'behaving' in the L2 environment, as opposed to internal goals, which are centred on achieving greater cognitive flexibility and better cultural attitudes. However, in a number of different educational systems, communication is recognised as only one of many different objectives and is commonly a secondary aim (Cook, 2002). For instance, in the context of Japan, very few learners studying English actually have the proficiency to utilise English through speech (Cook, 2002).

In this researcher's experience as a teacher of English in Libya, and through conversations with colleagues, many teachers feel that the aims of most students are only external. However, teachers did not reflect on students' natures or needs, and further showed no attempt to take account of these or to respond to them creatively (Alhmali, 2007). Moreover, they also feel their goals are centred on achieving a good career, attaining good scores and passing exams, earning scholarships through the government, living in a different country, and travelling (Abidin *et al.*, 2012; Pathan *et al.*, 2016). Nevertheless, many teachers consider the textbooks of English as utilised in the secondary schools of Libya as directing attention to external objectives as opposed to internal ones. Arguably, there is a need to highlight external goals when teaching language, along with an emphasis on internal goals. Importantly, teaching staff should be made aware that their responsibility is concerned with teaching their learners to utilise language and function both externally and internally (Asker, 2011). Accordingly, this study investigates the main goals of Libyan teachers and students in teaching and learning English, and whether teaching culture is a key aim.

Importantly, when the key objective of teaching a FL is concerned with improving the overall capacity of students to proficiently and efficiently communicate in different circumstances, cultural teaching should enable understanding and communication in intercultural domains. With this noted, Dypedahl & Eschenbach (2014) devised a 'super goal' in the context of cultural teaching, where all learners develop cultural attitudes, performance skills and understanding in order to function well in another context, and to communicate with individuals and groups in that context. Furthermore, it is stated by Yeganeha & Raesia (2015) that, in language classes where intercultural understanding is one of the key aims, learners are known to develop awareness of their own culture whilst attaining knowledge and insight into the target culture. As such, learners are able to arrange behavioural and communicative cultural patterns and to function in line with such new expectations and the parameters associated with these. With this noted, it is highlighted by Seelye (1997, cited in Schulz, 2007) that broader goals need to be explained in greater depth so as to create value, with the suggestion made that there should be the presence of six instructional goals: the first five involving teaching staff, helping the learner to develop an interest in the target culture in terms of who did what, where, when and why; the final goal

providing learners with the proficiency to incorporate some degree of sophistication in assessments, centred on culture and greater depth.

There is a need for teachers of FLs to align themselves with objectives and successful teaching approaches in order to ensure their own cultural awareness is incorporated into their practice (Furstenberg, 2010). Seelye (1974, cited in Kenza, 2015) presents recommendations as to different goals for such teachers when tackling culture teaching, which acts as a go-to list to facilitate the selection, collection and compilation of relevant resources. In the view of the scholar, there is a pressing need for teachers to show interest in the target culture, with a second consideration centred on ensuring their learners can see that social aspects, including ethnicity, age, gender and social status, affect the ways by which people utilise language. Furthermore, teachers are advised of the need to provide their learners with skills in language use changes in line with whether a normal routine is required in a certain situation or whether the situation is unusual. With this noted, learners need to be able to rationalise why the target culture behaves in the ways they do, thus allowing them to garner and implement the skills needed in order to behave and speak appropriately in any given situation.

In addition, it has been noted by the Common European Framework of Reference (CEFR, 2003 cited in Georgiou, 2011) that, amongst other things, one of the key goals when teaching modern languages is ensuring two-way understanding, tolerance and respect for cultures, which should be demonstrated through the efficient use of international communication. As regards the cultural domain in particular, there are a number of aims outlined by The National Curriculum for England and Wales (DES, 1990 cited Hui, 2009): firstly, to ensure the provision of insight into society and the culture of the target language country; secondly, to encourage positive perspectives in relation to the learning of the language with consideration to foreign language speakers, as well as an empathetic approach to other societies and cultures; and finally, to enhance the understanding of students and their own respective cultures.

The emphasis on the above suggestions aims at achieving sociocultural competence and expanding learners' awareness of the target culture, and provides the motivation to state that a FL programme comprises both cultural and linguistic content. These goals also place emphasis on improving English language proficiency amongst

learners and creating favourable attitudes towards English speaking peoples and their cultures. They also show that English is needed in order to prepare students for international communication with persons from Western culture.

In the context of EFL Libyan secondary schools, in this researcher's experience, FL objectives are concerned with ensuring students have the ability to suitably communicate in English. It is owing to the fact that integration amongst language learning approaches and equal attention to such—that is, reading, writing, listening and speaking and writing—is one of the key areas of emphasis in the modern curriculum (see Appendix 20). It can be argued that there is a lack of emphasis placed on understanding of culture by the Libyan curriculum. Therefore, this research examines this through Libyan EFL teachers' and learners' perceptions concerning the key aims of the EFL textbooks utilised.

2.2.2 THE VALUE AND USEFULNESS OF TEACHING AND LEARNING OF WESTERN CULTURES

As of the 1970s, a number of significant changes have been witnessed in the FL teaching domain, including changes in structural approaches, namely Grammar Translation and Audiolingualism, in line with the recognition that language needed to be learned and spoken as opposed to studied (Byram *et al.*, 1991). Following the change to the new method, the commonly held view centred on the importance of teaching language through culture-focused and relevant content. So as to ensure success when speaking the language in a real-world context, it was considered that this would aid students in implementing the target culture's social rules (Turkan & Çelik, 2007; Karabinar & Guler, 2012). Thus, EFL teachers have important roles in assisting EFL students to clearly and effectively understand the target countries of English speakers, their people, culture and society. They have to integrate and teach the cultural aspects of the target language and also individuals' behaviour, attitudes, beliefs and other factors into textbooks to help overcome difficulties during English communication (Ookawa, 2015; Mumu, 2017). Moreover, the awareness of learners should also be enhanced, with their own interested respecting the target culture developed, thereby aiding them in drawing contrasts from one culture to the next (Tavares & Cavalcanti, 1996; Yeganeha & Raesia, 2015). In addition, the necessity

of a strong commitment to the growth of students' cultural understanding—nationally or internationally—in EFL textbooks has been discussed by many researchers (e.g., Djebbari & Belkaid, 2012; Gómez-Rodríguez, 2015; Ookawa, 2015; Eslami *et al.*, 2018).

Furthermore, Méndez García (2005, cited in Eslami *et al.*, 2018) proposes five significant advantages for language learners when understanding the culture of the target language: (1) increased knowledge about the world and another society, (2) understanding of the target culture, which enables learners to interpret key behaviour-related patterns of native speakers, (3) respect and increased tolerance, (4) fresh insight into the learner's own culture, and (5) attention to the learner's cultural assumptions and enhanced 'ICC'. In English language classes, introducing culture teaching brings other advantages. A culture class can significantly change a student's attitude towards both their native and target societies, can help the class to see the world afresh, and increases the effectiveness of teaching (Gorjian & Aghvami, 2017).

Improving cultural awareness will, of course, help students by limiting the culture shock that can arise when moving to a different culture. 'Culture shock', in this respect, induces stress and can cause unpleasant responses, and is triggered by what is perceived as 'disturbing' cultural practices, different and perhaps challenging living conditions, and the loss of close contact with family and friends (Choi & Sazawa, 2016). While students learn about their target culture, they inevitably reflect on their native culture—a process that can improve their perception of it and, through critical thinking, may change their attitude towards it (Farooq *et al.*, 2018). The study of Genc & Bada (2005) confirmed this through examination of the effects of culture classes on students attending Çukurova University, Turkey. They found that, although it was not the main objective of the course, to varying degrees, students' language skills were improved. The course raised their awareness in ELT in respect of both native and target societies. The results also revealed that language experts and students both greatly changes their perspectives and attitudes towards the target culture by the end of the course; therefore, there is a need for socio-culturally informative themes to be chosen from English speaking cultures into subsequently implemented when teaching FL; this is viewed as potentially valuable in aiding students to garner cultural insight in such a way so as to aid their base of linguistic

knowledge (Turkan & Celik, 2007; Jandt, 2010; Liu & Laohawiriyanon, 2013a). Thus, this thesis explores the perceptions of Libyan EFL teachers and students towards the importance and usefulness of teaching and learning Western cultures in EFL classrooms of secondary schools.

In agreement with this view, FL class teaching is posited as being valuable when it comes to encouraging motivation and interest (Adaskou *et al.*, 1990; McKay, 2003; Lund, 2014). In this respect, Purba (2011) contends that culture classes are pivotal when it comes to achieving motivation, with the majority of learners seen to enjoy culturally centred activities. In addition, there is a curiosity commonly identified amongst learners, with many students recognising culture-based discussions as interesting. In addition, materials based on culture are also valuable and enhance motivation.

Importantly, textbooks are central to the teaching process and enable language learning. It is argued that textbooks are the ‘gateway’ to both the linguistic elements of the target language but also the target cultural norms (Azizifar *et al.*, 2010). In such case, textbooks should ideally be organised so that cultural elements and linguistic development are equally weighted through the lesson. In order to promote greater cross-cultural understanding, textbooks should provide the learner with the opportunity to compare the native culture with another. Hence, it is recommended that EFL materials be developed and utilised to encourage an ‘intercultural point of view’ (Guler & Karabinar, 2012). In terms of Libya’s teaching and learning context, in the researcher’s experience, textbooks of English in secondary schools place emphasis on teaching the knowledge of linguistic elements (grammar, syntax and phonetics, see Appendix 20) and the four skills of English, whilst ignoring the teaching of cultural differences, which subsequently can lead to misunderstandings and even conflict in intercultural communication. Thus, this study explores teachers’ and students’ opinions and views about to what extent Libyan EFL textbooks provide opportunities to teach and learn about Western cultures.

2.2.3 ATTITUDES TOWARD TEACHING AND LEARNING OF WESTERN CULTURES

Attitude towards language is a pivotal consideration owing to the fact it is seen to play an essential role in language teaching and learning (Ghazali *et al.*, 2009). As highlighted through the work of Mohideen (2005, cited in Youssef, 2012), attitude is a concept recognised as playing a key role in social psychology development during the course of the past century. It is recognised that students' attitudes present one of the most fundamental elements affecting the learning of a language (Fakeye, 2010, cited in Abidin *et al.*, 2012). Undoubtedly, the way in which the world is viewed is impacted greatly by attitude, which influences the way in which people consider their surrounding environment, as well as how they respond to it. As such, it is recognised that there is a need to examine EFL teachers' and students' attitudes in the context of secondary schools in Libya with respect to English language and its cultures.

When taking into account the value attributed to the term 'attitude', it is then understandable that there is a wealth of academic focus on this concept. In the work of Allport (1935, cited in Ajzen & Fishbein, 2004), an early attitude theorist, the statement is made that attitude is a very wide-ranging term, with a number of different behaviours potentially incorporated within one single attitude reference. Moreover, the simple notion of attitude is seen to be useful when it comes to explaining the overall consistency of the behaviour of an individual in relation to another, or indeed to an object or a community. The scholar further states that attitudes are important irrespective of their link with a person's behaviour, and therefore highlight the way in which people consider their surroundings. With this noted, it may be stated that, in a general sense, attitude is fundamental when considering the actions, beliefs, feelings, ideas and thoughts of people in consideration to other individuals, events and circumstances.

Kim & Merriam (2004) provide a definition for the concept of an attitude, which is the general feeling (ranging from positive to negative) or assessment (good/bad) held by an individual concerning events, objects, other people or the self. In relation to language learning in particular, attitudes are described by Lopez (2007) as sets of beliefs held by students with regards to various elements, such as the target culture

and the learner's own culture. Lopez (2007) further maintains that attitudes are influenced only through internalised tendencies and dispositions.

There are a number of different studies centred on the behavioural and attitudinal outcomes of learners, with a number of studies promoting the belief that there is a need to ensure that the teaching of language is implemented alongside target language culture in an attempt to improve and enhance language learning in English speaking regions (Ammon, 2004; Xiao, 2010; Jabeen & Shah, 2011; Ahmed & Shah, 2014; Farooq *et al.*, 2018; Liu & Laohawiriyanon, 2013a; Listuen, 2017; Mumu, 2017). For example, Ammon (2004) highlights much value as associated with ensuring the teaching of the target culture in the classroom environment owing to the fact that students' overall attitude towards the language being taught can be assessed and amended through attention to their attitude of the target culture. Further, as mentioned by Ilter & Guzeller (2005, cited in Jabeen & Shah, 2011), culture utilisation in the context of ELT creates positive outcomes in the area of students' cognitive attitude, as well as in terms of developing a social attitude and a positive point of view in relation to the target language's society and regional community as a whole.

There are two types of attitude changes towards language learning: positive, neutral and negative (Gardner, 1985; Ming *et al.*, 2011). It is suggested that learners recognised as having negative attitudes towards English might also lack in motivation towards language learning; however, students who have a positive view that encourages motivation in this regard. On the other hand, neutral attitudes may be held by some. With this noted, it is considered that one reason underpinning low attainment in a second language is the attitude of the learner (Paige *et al.*, 2003). Furthermore, those learners motivated towards learning and accepting of culture are more likely to show positivity towards the target culture and language, and be successful as a result (Kara, 2009).

Similarly, it is noted by Chalak & Kassaian (2010 cited in Youssef, 2012) that academics, students and teachers all agree that a positive attitude towards an FL and its community can help in attaining FLL-related success. Accordingly, research carried out on attitude towards language has sought to validate the belief that attitude is an essential aspect in FL, as well as age, aptitude, intelligence, motivation and personality (Li, 2007 cited in Youssef, 2012). There is also the view that attitude

encompasses a number of emotions towards language learning, including in regards to a person's own ability and proficiency (Abidin *et al*, 2012). Nonetheless, in this thesis, emphasis on attitude is centred on the feelings of language learners respecting target speakers and their culture. In addition to the importance associated with language attitudes in the context of learning a language, attitudes are recognised as sensitive to the positioning of the target object, and are object-specific. Thus, there is the possibility that various attitudes may be held; therefore, the research for this thesis examines the attitudes held by Libyan EFL teachers and learners concerning Western cultures, i.e. whether they are negative or positive, as well as whether multiple attitudes are held.

In addition, many of the learners regard their first encounter with a new language and a new culture as an encounter with something alien, a challenge, or even a threat (Rodliyah & Muniroh, 2012; Farroq *et al.*, 2018). Consequently, they experience feelings of nervousness, uneasiness and even insecurity, stereotype, resistance and prejudice. Moreover, Wilkins (1974, as cited in Merrouche, 2006) insists that, when learners are not motivated to learn a language, they automatically develop 'hostile' attitudes towards the language-speaking community and vice-versa. On the other hand, a FL and culture may be, from the outset, associated with positive attitudes, due to instrumental, integrative or other motivations. For Morgan (1993), the attitudes of learners may also be 'ambivalent', when experiencing mixed feelings about the object of learning. Mantle-Bromley (1995) states that learners' attitudes may negatively change at any point of the learning process because of unrealistic expectations or low motivation or indeed other factors, in which case they are referred to as 'sliding attitudes'.

It is difficult to identify learners' attitudes towards the object of learning; some teachers may make false assumptions of positive attitudes attributed to learners because of their fluency in the target language. Researches in the field of language teaching and learning (e.g., Hinkle 1999; Japeen and Shah, 2011; Farooq *et al.*, 2018) emphasis that positive attitudes towards the culture (or integrative motivation) positively influence language acquisition, whereas the opposite is not true, i.e. language proficiency has not been proven as having any effect on attitudes, nor is a token of positive attitudes towards the culture. As such, to assume that FL instruction

leads to cultural understanding and empathy is what Robinson (1976, cited in Merrouche, 2006) calls the ‘Magic-Carpet-Ride-to-Another-Culture Syndrome’. However, what is problematic about attitudes is that they are not be directly observable but have to be inferred from behaviours. Sometimes, they may be revealed through indirect questions. In addition to negative attitudes, there are other factors that could potentially inhibit or negatively influence learning about another culture. Social distance is an example of such factors. It may occur in cases where learners’ native culture is dominant (in standards of living, technology, education, political power and so on) compared to the target culture. It also depends on the degree of similarity between cultures, and the attitudes of native and target societies towards one another. Ethnocentrism—that is, ‘the tendency of people to judge others from their own culture’s perspective, believing theirs to be the only “right” or “correct” way to perceive the world’ (Cushner & Brislin, 1996:5 cited in Njoroge & Kirori, 2014)—and fear of loss of one’s cultural identity may also be detrimental to the culture learning process. It has been suggested that, through using home and target cultures, it is possible to address the limitations of exclusively utilising only one of the cultures. Liddicoat *et al.* (2003 cited in Choudhury, 2014) argue that a student’s original cultural hypotheses can be modified by learning another language and culture, and by comparing students’ native culture and the target culture, which will avoid misconceptions, assumptions or stereotypes. Encouraging a learner to distinguish between their own cultural identity in particular, in relation to foreign cultures, provides a platform enabling the learner to develop cultural awareness (Knutson, 2006). This awareness will assist language learners in more effectively communicating and successfully integrating in other cultural contexts, whilst maintaining their own cultural identity (Piątkowska, 2015). Due to the fact that Libya is an Islamic and conservative society and, at the time of this thesis, is experiencing a civil war resulting from the revolution in 2011, this work investigates the main factors affecting Libyan EFL participant teachers and students’ attitudes toward Western cultures.

2.2.4 SOCIAL FACTORS AFFECTING ATTITUDES TO LEARN AND TEACH WESTERN CULTURES

Teachers' or students' attitudes and methods of language teaching and learning are shaped by several social factors (e.g., the teachers and students themselves, colleagues, inspectors, textbooks); these factors will affect both performance and outcomes in the classroom and beyond. Accordingly, social aspects could also affect the successes and failures in the field of culture teaching and learning in EFL learning environments (Dadi, 2011). This subsection will consider the social factors potentially of influence, such as the teacher, family, students, religion and curriculum, on both EFL teachers and learners' attitudes toward teaching and learning Western cultures. Accordingly, this thesis aims at investigating, through evidence garnered from questionnaires and interviews, the main social factors influencing Libyan EFL teachers' and students' attitudes towards teaching and learning Western cultures.

Firstly, the importance of the teacher's role in shaping students' attitudes is considered. Previous research by, amongst others, Dadi (2011); Rahimi and Karkami (2015) and Zamani and Ahangari (2016) has found teachers have, in fact, a direct effect on the interest and motivation of learners in learning English. Rahimi and Karkami (2015) identified a direct correlation between teachers' and students' achievements. Similarly, the students themselves are one of the main motivations for EFL teachers. Furthermore, Addison and Brunderett (2008) found that, often, a teacher's interest and motivation are connected to intrinsic issues, such as a student responding positively, students progressing, a feeling of achievement when a task is enjoyable and effectively completed, and supportive colleagues.

Additionally, if students hold negative attitudes toward learning a target culture, the teacher is a significant social factor in changing their attitude. In cases where students appear to be completely apathetic, show negative or even hostile attitudes, the teacher may observe students as having no interest in English at all. Moreover, some research reports teachers as expressing the view that their students hold no desire to learn English. Some also state that teachers expect their students to have some minimal interest in English at least. If students do not have this interest for cultural reasons, it then becomes extremely difficult to motivate them to learn (Cowie & Sakui, 2011).

The teacher can both positively and negatively affect students' attitudes towards learning a target culture; their role in the learning process is important and can contribute significantly to their pupils' progress. Arguably, teachers have to build a rapport with students, thus "creating an atmosphere of mutuality and respect" (Ellis 2003:17). The educator must, of course, also be helpful and knowledgeable. Indeed, there are several varied roles they must perform: 'to present and elicit cultural information, coach and model cultural behaviours, guide and conduct cultural research and analysis' (Moran, 2001:138, cited in Choudhury, 2014). Moreover, Karabinar & Guler (2013) state that, if teachers use ineffective and therefore unsuccessful teaching methods or techniques or skills, students will develop negative attitudes towards learning about cultures. Much research about what assists learners in developing positive attitudes towards culture has focused on the role of their teachers. Subsequently, researchers have concluded that teachers should try to meet learners' varying needs and interests (Stipek, 2002) so as to effectively transmit information to their students (Abidin *et al.*, 2012) and set challenging but achievable goals for individual learners (Karabinar & Guler, 2013).

It is argued that objectives for FL teaching should include familiarising learners with Western cultures and creating an understanding of the people and community in as far as possible, and in an objective and tolerant way. This is particularly helpful when learners (e.g., Libyan learners) have no direct contact with the target language or people or community. Otherwise, any images students hold of the target language, culture or population may be based on misinformation or prejudiced views. Both educational and social psychologists have investigated this area and have established a learner's attitudes about a foreign culture as falling into both education and socio-psychology domains (Eshghinejad & Glitter, 2016).

In addition, if negative attitudes toward teaching a target culture are held by a teacher, this is likely to have an effect on learners' attitudes and motivation to learn. Amongst the reasons for teachers holding a negative attitude towards a target culture is the belief that knowledge of a different culture might be harmful to students because it threatens learners' own cultural identity (Byram & Fleming, 1998). Besides, teachers often fail to fulfil their responsibility to develop students' attitudes, motivation and achievement due to reasons including overloaded curricula, their own limited cultural

knowledge of the FL, and lack of cultural trainings, alongside students' potential negative reactions to new cultural norms (Turkan & Celik, 2007; Gonen & Saglam, 2012; Yeganeha & Raesia, 2015; Mumu, 2017)

Secondly, this thesis will consider the importance of the role of the family as an influencing factor on a child's attitudes and opinions, development and achievement, and motivation. Although the influence of the family operates outside formal schooling, it nonetheless impacts on a number of different aspects of English learning. It is argued that a family can help a child to develop positive attitudes to learning English through learning about culture. It is shown that such positive attitudes help children to achieve certain goals (Youssef, 2012). Furthermore, Schunk *et al.* (2008) identified an impact between socioeconomic background and motivation; the lower the socioeconomic background, the lower the motivation for learning English and its cultures. Much research about the role of parents in children's learning have primarily sampled those with a middle-class background; however, the findings are notably consistent. Furthermore, in Halle *et al.* (1997), the 'achievement, beliefs and behaviours' of economically disadvantaged parents were examined, discovering that these strongly correlated with children's outcomes and achievements. On the other hand, a study by Jabeen & Shah (2011) found Pakistani students' goals for learning a target culture as extrinsic but limited to self-interest, and were not dependent on the praise or expectations of their families. Nevertheless, Azubuike (2011) makes the case that children's attitudes, developments and achievements can be influenced by the encouragement and interest of parents. Similarly, Erlendsdóttir (2010) argues that children tend to perform better at school when their parents are involved with their education. Study after study reveals links between positive school behaviours, higher academic levels, and higher aspirations when a student's parents are themselves knowledgeable and encourage and praise the child.

It is reasonable to argue that Libyan culture and, by association, families are usually very traditional. Most Libyan parents expect their children to be successful, and so have a positive attitude toward learning, including learning about target cultures. They consider this will help their children to obtain a 'good' job, gain respect from the people living around them, or travel or work abroad. The common belief is that learning English will enable students to get a good job soon after graduating. The

result is that learning English and of its cultures is an externally driven goal (i.e. to get a good job or travel abroad), rather than internally driven (i.e. a liking for learning English or speaking with natives) (Asker, 2011; Abidin *et al.*, 2012). Notably, however, —and perhaps as a consequence—many Libyan parents think there are insufficiently qualified English teachers in schools. Conversely, Libyan parents can also often hold negative attitudes toward the teaching of and learning about Western cultures because they want to preserve their children’s Muslim religion and traditions. Where parents discourage students from learning about culture, students may feel anxious and possibly have lower cognitive achievement. Generally these students have negative attitudes and do not like to learn about culture (Abidin *et al.*, 2012). Thus, this study further investigates the opinions of Libyan EFL teachers and learners to discover the extent to which family influence their attitudes toward teaching and learning about Western cultures.

Religion and culture are also factors influencing attitudes to teaching and learning Western cultures. Often, cultures have different religion, traditions and customs that may contrast with or go against one another—known as a ‘culture clash’. Therefore, perhaps inevitably, most EFL teachers and learners may hold some negative attitudes toward the target culture because of aspects where the cultures clash. Kachru (1985, 1986 cited in Choudhury, 2014) suggests that students should not be concerned with learning about the target culture because this would impact their own behaviour, religion and traditions. Kramsch and Hua (2016) consider language as fundamental in not only culture construction but also in the development of cultural change. They claim that, in dominant cultures, social change inevitably occurs slowly and only at culture’s boundaries. Thus, teaching the linguistic code of one person in another’s cultural context would also create a similar marginal change. Hence, it is argued that teaching members of one discourse community the natural way of speaking and behaving in another society could potentially change the cultural and social balance of both societies; however, the process is only a subtle diversification of mainstream cultures.

Prior works have highlighted that the attitudes of learners in respect to English can be influenced by the link between their native culture and that of the cultures of foreign countries as held by their own community. In one work, Lambert (1990, cited in

Vaynman, 2013) establishes two different forms of bilingualism, namely ‘additive’ and ‘subtractive’, positing that the perspective of L2 students in additive bilingualism emphasises the fact that language learning further expands their experience and knowledge without taking away from anything already recognised and acknowledged. Conversely, L2 learners, in subtractive cases, feel that learning another language and about its cultures threatens what they have already learnt. The conclusion must therefore be that additive situations results in L2 learning being more successful and in enhancing the overall likelihood of successful integration. In order to test this idea, Obeidat (2005) conducted a study of the attitudes of Malaysian students studying in Jordanian Universities towards learning Arabic. Through his study, the conclusion was drawn that learners were seen to demonstrate ‘integrative’ motivation. He attributed students’ integrative orientation to the belief in Islam, which meant they were more keenly positioned to widen their perspectives and ensure they were open to developing their personality through studying and acquiring the Arabic language.

On the other hand, FL learners can be fearful that their involvement with a target language group may, in some manner, result in individuals feeling somewhat segregated from their own cultural community (Yeganeha & Raeesia, 2015; Farooq *et al.*, 2018). In this vein, it is noted by Pennycook (1994:204–10 cited in Qashoa, 2006) that, “whether or not tension exists between Western and Islamic knowledge, there is a strong feeling that English is linked to forms of culture that threaten an Islamic way of life.” As such, examining and developing keener insight into learners’ attitudes would enhance their own understanding of education planners, language teachers, syllabus designers, and researchers of language learning and teaching. The impact of teaching and learning about Western cultures on the cultural identity of participant Libyan EFL teachers and students is also investigated.

Finally, the learning curriculum is another significant factor influencing teachers’ and learners’ attitudes toward target language culture. Traditional EFL teaching methods (such as grammar translation method) have generated textbooks that support such emphasis and so rarely provide learners with either interesting or useful lessons or tasks and activities about the target language culture or community. As a result, this influences both teachers’ and learners’ attitudes, motivation and interest in understanding target cultures. Thus, there is evidence that teachers have little

tendency to teach target cultures, meaning students have little opportunity to learn about target cultures (Turkan & Celik, 2007). It must be concluded that it is important for EFL textbooks to address the needs and interests of learners in order that, both in linguistic and cultural terms, English language learners can effectively communicate (Turkan & Celik, 2007; Syahri & Susanti, 2016; Mumu, 2017). Moreover, relevant and well-developed textbooks will improve teachers' and learners' attitudes and boost their self-confidence in the teaching and learning process (Freeman & Freeman, 1998). This study explores both teachers' and students' views on whether EFL textbooks do indeed have an important role in influencing their attitudes towards teaching and learning about Western cultures.

2.3 SUMMARY

This chapter firstly considered definitions of the term 'culture' and has shown that the concept of culture comprises different meanings and a number of different aspects and levels of culture, as provided by scholars. In the same vein, on the basis of all the definitions garnered from the literature, the term 'culture' is defined by the author of this thesis as the key impact on people who are, as individuals, from a particular society, and may also refer to the way in which people live life in a particular society, and is a value held by a group of people within that society. Next, this chapter has focused on arguments regarding the teaching of English through its culture in EFL classrooms. Culture and language can be seen as well linked, with individuals learning FL subsequently learning about the target culture and its types (Big 'C' culture, including history, literature, holiday and so on, and small 'c' culture, including communication styles, how to behave, and so on). Language learning without consideration to culture is viewed as being able to turn people into people who can speak fluently without understanding of the language's social and philosophical content (Bennet, 1993 cited in Belli, 2018).

This chapter has also discussed the importance of integrating and teaching Western cultures in EFL textbooks, specifically Libyan textbooks, such as 'English for Libya' by Macfarlane & Harrison (2007) and Adrian *et al.* (2008), which is the focus of this study. English textbooks used in Libyan secondary schools are more inclined to centre on communicative and linguistic elements. There is a lack of evidence pertaining to the target language community's standards and lifestyle that could enhance the

cultural insight of a learner and accordingly aid in building international awareness and socio-cultural competence in cultural understanding. Thus, this research investigates Libyan EFL teachers' and students' perceptions of teaching and learning Western cultures. In addition, the concept of attitude has been explained in this chapter, and is considered as an essential component in language teaching and learning. Furthermore, this chapter has considered the notion of attitude as one of the main affective aspects for success in language teaching and learning, and its culture. For this research, attitude is operationally defined as teachers' and students' perceptions, understandings, beliefs or experiences of learning EFL, where its culture is assessed by a specially designed questionnaire and interviews. Finally, this study also identified and explained the main social factors affecting learners' and teachers' attitudes toward teaching and learning Western cultures.

2.4 RESEARCH QUESTIONS

The present study aims to find answers to the following key three research questions. All questions are investigated using two questionnaires and two semi-structured interviews:

2.4.1 THE FIRST KEY QUESTION:

What are Libyan teachers' and learners' goals of teaching and learning English language? Is teaching culture a key aim?

2.4.2 THE SECOND KEY QUESTION:

What are the attitudes and opinions of Libyan teachers and learners toward teaching and learning Western cultures in their classrooms?

2.4.3 THE THIRD KEY QUESTION:

How do Libyan teachers of EFL integrate Western cultures into their teaching?

CHAPTER THREE: RESEARCH METHODOLOGY: APPROACH AND METHODS

3.0 INTRODUCTIONS

The research design for this research is a descriptive and interpretive case study. This chapter firstly discusses the three main methodological paradigms in a research approach—qualitative, quantitative, and mixed—and further justifies those selected for this thesis. Next, key issues, such as reliability, validity and ethical considerations, will be taken into account in this chapter. Subsequently, the methods and tools this thesis adopts in order to answer the proposed research questions are outlined, namely questionnaires and semi-structured interviews. One section of the questionnaire uses a metaphor method to describe teaching and learning culture. Finally, a literature review centred on the studies in the area of intercultural communication is provided in this chapter, which enables identification of the advantages and disadvantages of prior studies.

3.1 UNDERLYING RESEARCH APPROACH

The research design for this research is a descriptive statistical method (questionnaire) and interpretive (semi-structured interview) method, both of which were used to investigate Libyan EFL teachers' and students' perspectives on various arenas, including: defining culture; their goals and EFL textbook goals in teaching EFL in teaching English; culture teaching in the Libyan classroom; the role of social factors (e.g., parents, teachers, friends, etc.) in teaching and learning Western cultures; and, finally, metaphors of cultures. One of the questionnaire sections uses the metaphor method to investigate the way in which teachers' and students describe teaching and learning culture, and the extent to which they agree or disagree on teaching and learning about Western cultures. Importantly, semi-structured interviews were used to confirm the data of questionnaires, in addition to garnering more comprehensive information about the cultural teaching in Libyan EFL textbooks and classrooms. SPSS software was adopted to analyse the questionnaires (Dytham, 2011), whilst thematic analysis was employed to complete examination of the interviews of this study (Braun & Clarke, 2006). Finally, reliability and validity are the criteria used to

ensure the ‘trustworthiness’ of both quantitative and qualitative research (Anney, 2014).

3.1.1 RESEARCH METHODOLOGY: QUANTITATIVE AND QUALITATIVE APPROACHES

This section identifies the research methods appropriate for this research and explains how they are used. In this research, it was expected that diverse aspects of the investigation would encompass opinions, attitudes, perspectives and expectations regarding teaching and learning Western cultures in EFL classrooms in Libyan secondary schools. Thus, a mixed-methods approach was employed to gain rich and comprehensive data. The major advantages of the mixed-methods approach are that they gather complementary data. When combining two methods, they can offer alternate views and provide a more comprehensive overview of the subject (Tashakkori & Teddlie, 2010; Bishop & Holmes, 2012; Denscombe, 2014; Creswell & Creswell, 2018).

However, combining qualitative and quantitative research approaches may not always be possible; this is predominantly owing to the way in which their epistemological assumptions might conflict (Bryman, 2008). Moreover, it is stated by methodological purists (referred as to positivists) that it would be recommended for investigators to work either through the application of a quantitative or qualitative framework, with such advocates maintaining that quantitative and qualitative research approaches cannot be combined. Importantly, it is maintained by quantitative purists that there is a need to ensure objectivity when carrying out social science inquiry; in other words, generalisations should be both context- and time-free (Nagel, 1986, cited in Johnson & Onwuegbuzie, 2004), with both of these elements both feasible and desirable, with actual social science outcome causes able to be achieved both validly and reliably.

In contrast, qualitative purists, who may also be referred to as interpretivists and constructivists, and refuse the idea of positivism, argue for the superiority of, hermeneutics, humanism, idealism, constructivism, postmodernism and relativism (Guba & Lincoln, 1989; Smith, 1984; Schwandt, 2000, cited in Johnson & Onwuegbuzie, 2004). Furthermore, there is the characterisation of qualitative purists through a preference against a passive and detached style of writing, with preference

instead being directed towards a more in-depth, rich and empathic description, devised both informally, to some degree, and directly (Johnson & Onwuegbuzie, 2004). Both purist perspectives consider their own individual paradigm choice as being best suited to their work, which therefore positions them as adopting the incompatibility thesis (Howe, 1988, cited in Johnson & Onwuegbuzie, 2004). This suggests that qualitative and quantitative research paradigms, with the inclusion of their linked techniques and approaches, should not and cannot be combined. Nonetheless, as will be argued below, this combination was valuable in this research and was best suited to investigating Libyan EFL teachers' and students' goals, attitudes and opinions surrounding teaching and learning Western cultures. It was possible through this approach for participants to express their perceptions about the cultural contents of current EFL textbooks in Libyan secondary schools and to articulate their perceptions and attitudes in several ways.

3.1.2 DIFFERENT APPROACHES TO RESEARCH: QUALITATIVE, QUANTITATIVE AND MIXED

The selection of research approaches of the current study totally depends on the research problems, aims and questions, as well as the researcher's own personal experiences, and the audiences for the research (Rockinson-Szapkiw, 2012; Creswell, 2014).

3.1.2.1 QUANTITATIVE APPROACHES AND THEIR SUITABILITY

Denscombe (2014) defines quantitative data as that which can be gathered and analysed in numeric form, and generalisable to the population. This generalizability enhances reliability and validity (Dornyei, 2007, cited in Dadi, 2011). According to Cohen *et al.* (2018), educational researchers seek validity, which in quantitative research approach, may be improved through careful sampling, the selection of a relevant method, as well as choosing a relevant statistical data analysis. Quantitative research, according to Field & Morse (1985, cited in Alfergani, 2010), is commonly valuable when plentiful data and literature pertaining to the topic of study are freely available. Yet, such research is criticised by qualitative researchers as not providing an in-depth description of certain mechanisms (Dornyei, 2007). In an overall research framework therefore, quantitative data analysis provides a foundation for further

description and extended analysis (Denscombe, 2014). In this thesis, the quantitative approach is used to gain an overview of teachers and students views before exploring these in more depth in more qualitative research. It was suitable in providing a representative sample of a larger population (Glesne, 2016) that had been chosen randomly (Duffy, 1987), and as a result, more generalisable (Flick, 2014).

3.1.2.2 QUALITATIVE APPROACHES AND THEIR SUITABILITY

Qualitative research involves collecting data that describes meaning and events rather than the use of inferential statistics (Dornyei, 2007). The main reasons for selecting qualitative research are: this method entails watching and asking, whilst also seeks to describe individuals and events without the use of any numerical data (Best & Kahn, 2006). Qualitative research's strength is that theories and descriptions are 'grounded in reality' (Denscombe, 2014); however, this approach is more subjective and reflects the researcher's perception of social activities (Collis & Hussey, 2014). Thus, it is argued that one of the weaknesses is bias due to the researcher's familiarity and affinity with the participants: when it is most extreme, it is described to as 'going native'. The investigator is no longer an objective observer but rather becomes a participant in the process (Bryman, 2016). However, it is arguable that this assists a deeper understanding of the topic, as Oakley (1984) demonstrated. Indeed, Duffy (1987) argues that the researcher's interactive relationship with participants gives them first-hand experience, which generates data that is more meaningful and valuable. The time the research and participants spend together increases the overall likelihood that data is honest and, therefore, valid (Bryman, 2016). Although the data is perhaps not generalizable in the same way as are quantitative results (Bryman, 2016), it is arguable that the theory generated from it is (cf. Flyvbjerg, 2006), particularly if it has been gained through in-depth interviews, as were used in this thesis, with Libyan teachers and students.

3.1.2.3 COMBINED OR MIXED APPROACHES AND THEIR SUITABILITY

Tashakkori & Teddlie (2010:5) created a definition for mixed methodology as "the broad inquiry logic that guides the selection of specific methods and that is informed by conceptual positions common to mixed-methods practitioners (e.g., the rejection of 'either-or' choices at all levels of the research process)". Moreover, Gay *et al.* (2009)

and Mackey & Gass (2016) both insist that there is a need to adopt both qualitative and quantitative approaches in a single study. They propose that the use of questionnaires (quantitative) alongside comprehensive interviews (qualitative) helps researchers to elucidate their views and further increase the descriptions and interpretations of their studies. Semi-structured interviews can follow and confirm observational data with the study subjects to validate researchers' findings. Furthermore, questionnaires answers might be confirmed by unstructured interviews with key respondents (McNeill & Chapman, 2005). Consequently, both qualitative and quantitative methods have been applied in the current thesis with the view that this additional degree of flexibility could benefit the analysis, and would further facilitate complementary data collection and, as a result, a greater degree of probability in providing accurate answers to the research questions.

3.2 SUMMARY AND THESIS APPROACH

A mixed-methods approach involves the application of more than one research method in order to complete testing on a proposition or hypothesis, as highlighted in the work of Thomas (2003). Bringing together and jointly utilising qualitative and quantitative research methods has been recognised as valuable and more beneficial than the use of one approach alone and in isolation in any particular work (Stewart & Cash, 2006), and is viewed as being very effective by some others (Saunders *et al.* 2009). Selecting the most suitable study approach depends on a number of different factors, but predominantly the study aims and the data needing to be garnered, as highlighted by Saunders *et al.* (2009). Accordingly, these two instruments (quantitative and qualitative methods), as mentioned in Figure 3.1 below, were used for the data collection of this research for a number of different reasons. The mixed-methods approach plays an effective role in achieving the goals of the present study and in answering the research questions comprehensively. It also provides the opportunity for elucidation, clarification, elaboration and confirmation of data. Furthermore, in order to identify a specific case in a specific subject area, mixed-methods approaches can provide a deeper, richer understanding of social phenomena. In addition, this approach is used to increase the degree of reliability and validity of the study results. Mixed approaches have arguably helped to clarify theories, attitudes,

opinions, beliefs and motivations of participants. They also permitted the participants to explore the wealth of motivations and emotions related to the topic.

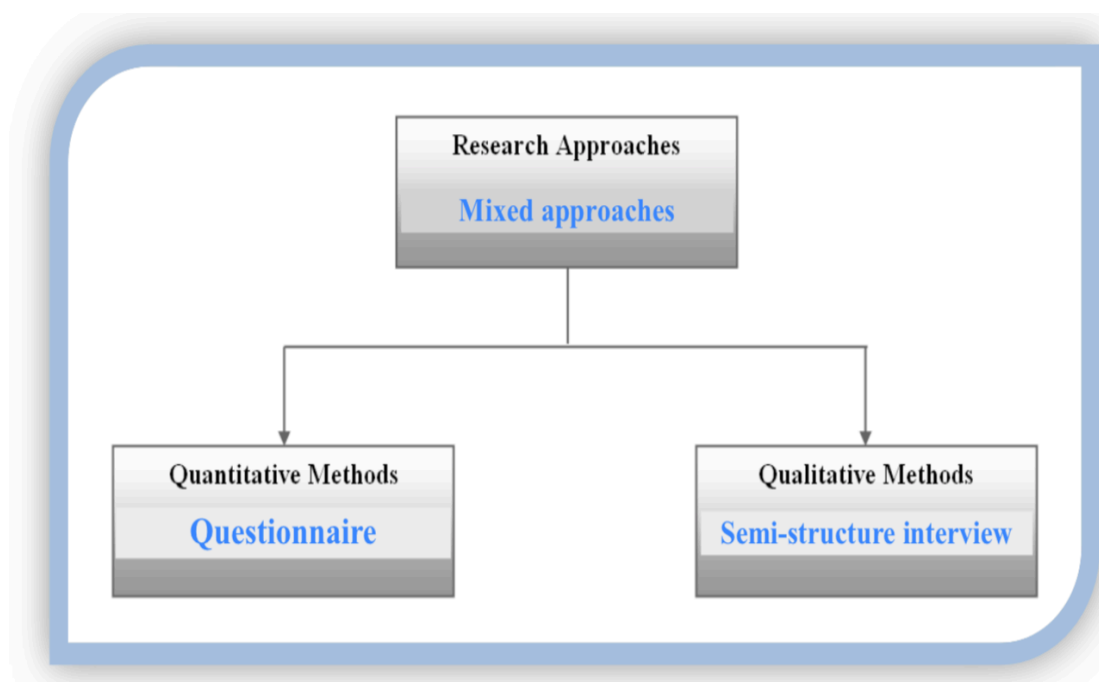


Figure 3.1: The research approaches of this study

In addition, this mixture is particularly helpful and valuable when it comes to identifying and exploring teachers' and students' defining and understanding of the term 'culture', as well as investigating students and teachers' opinions and attitudes towards teaching and learning Western cultures. Finally, this mixed approach provided adequate data to enable the answering of the following research questions:

1. What are Libyan teachers' and learners' goals of teaching and learning English language? Is teaching and learning culture a key aim?
2. What are the attitudes and opinions of Libyan teachers and learners toward teaching and learning Western cultures in their classrooms?
3. How do Libyan teachers of EFL integrate Western cultures into their teaching?

3.3 KEY ISSUES: RELIABILITY, VALIDITY AND GENERALISABILITY

There are two important criteria for the evaluation of any measurement tool for social research: validity and reliability (Mohajan, 2018). Validity may be recognised as the overall potential of an instrument to measure that needs to be measured (Smith, 1990, cited in Kumar, 2011: 178). Kumar (2011) defined validity as "the degree to which

the researcher has measured what he has set out to measure”. According to Winter (2000), validity in quantitative research is attained throughout careful sampling, relevant methods as well as suitable statistical data analysis. However, validity in qualitative research is addressed throughout the truthfulness, profundity, richness as well as scope of data attained, the extent of triangulation, the populations approached, and the purposes of the researcher.

There are four main types of validity used by investigators when measuring the validity of their research methods, i.e. questionnaire, interview, IQ test and others: content validity, face validity, concurrent validity, construct and predictive validity (Kumar, 2011; Denscombe, 2014; Mackey & Gass, 2016; Bryman, 2016; Cohen *et al.*, 2018). In creating the validity of a questionnaire for this thesis, it was necessary to consider its sampling, content and construct. Notably, construct validity requires that the tool being employed must cover the topic under exploration both honestly and comprehensively (Mackey & Gass, 2016). One way to defend the content validity of the items is to elucidate the way in which the questions were planned (Brown & Lee, 2015). The content validity of the current thesis was assured through the revision of the survey (questionnaire and interview items) so as to assist and ensure the questionnaire items consistently and precisely address the research questions. The numbers of questions posed on the questionnaire was reduced from 15 initial questions to only 7 questions, each dealing with a specific aspect of the study. The questionnaire’s questions underwent a process of revision following the pilot study, aimed at helping to improve the wording of some questions so as to ensure validity and reliability.

Nunan (1992) notes construct validity as being linked with question-formulation; whether the question is, in fact, addressing the notion it is supposed to be investigating. Construct validity is important for the surveys of this study. The most effective strategy when it comes to explaining this type of validity of surveys can be attained through other researchers’ reflection on their structures and content (Brown & Lee, 2015; Mackey & Gass, 2016; Riazi, 2017; Cohen *et al.*, 2018). So as to attain this type of validity, several factors were considered. The survey was reviewed by the researcher’s two supervisors, both of whom guided this research and confirmed the survey questions did, indeed, meet the objectives of the research. Furthermore, a

number of suggestions and advice were gained from four Libyan doctoral partners through numerous discussions. This helped in garnering many valuable comments and suggestions. The translated version (Arabic) of the survey questions was consulted and revised by three MA lecturers, all of whom taught in translation module (translation department) in Zawia University, Libya. The survey questions of the current study were revised according to their comments and instructions. In addition, the issue of construct validity was specifically considered when the questionnaire was administered throughout the pilot study (Peers, 1996, cited in Dadi, 2011). The ignored items were repeated after that phase; only in some cases did the respondents avoid giving reasons as part of open-ended question. The random choice of sample learners and teachers showing diverse parts of Libya remains a significant factor for asserting an efficient external validity.

3.3.1 RELIABILITY

Reliability is the degree to which the research provides an accurate score across a range of measurements. It can thus be viewed as the ‘repeatability’ or ‘consistency’ of the results obtained if the same methods and procedures were to be followed in other studies (Bryman, 2016). There are two types of error that should be avoided when preparing the questionnaire: random error and measurement errors (Stommel & Wills, 2004). The former was avoided through the application of a large population for the questionnaire so as to assure the sample was highly representative. Reducing random error in questionnaires is done by altering their arrangement and deleting less valuable questions in order to increase the reliability (Diem, 2002). The latter errors were controlled by avoiding the drawbacks noted in the pilot study stage. This not only minimised errors but also widened the level of predictability of the problems likely to arise in questionnaire administration (Litwin, 2003, cited in Dadi, 2011). Accordingly, the current study used the SPSS program so as to guarantee the reliability of the questionnaires analysis. This study used this program owing to the fact it is the most widely used method for accurately analysing the data of the questionnaire. Descriptive statistics helped to make the process of analysis clear, easy and understandable. It also helped to present the findings in tables with numbers and means to document the final result (see Chapter 4) and to analysis the large volume of data in less time with less effort (Dytham, 2011).

In qualitative research, Silverman (2006) argues that an effective way to increase the reliability of interview is the standardisation of the procedures and interview questions. Thus, Silverman (2006) suggests that the interview process should be systematic and transparent, for example, by asking each question precisely as it is worded and in the same order, providing the context for quotes, and using standardised and detailed transcriptions. Accordingly, all interviews of the current study attempted to follow the rules presented by Silverman (2006) in the conducting of interviews; thus, they were carried out with the same procedures and research interviews. All participants were asked the same initial questions and had the same sufficient time to answer. Similar recording tools (phone and recorder) were used to record all interviews. In addition, questions of questionnaires (see Appendices 2 and 4) were translated into participants' native language (Arabic) wherein participants were more comfortable. This might help to provide accurate and reliable answers (Schostak, 2006). The translation and transcription of the interviews were carried out by the researcher. The translated version (English to Arabic) of the questionnaires and interview questions were consulted and revised voluntarily by two randomly selected professional translators who teach EFL at Libyan university in order to ensure accuracy. Moreover, Arabic was used in all interviews of this study, which is the first language of participants.

As a further consideration, the participants (teachers and students) were informed that the translation would be checked by two professional translators and that the translators would not be given the names of the participants, or indeed any other personal information. Thus, their anonymity and confidentiality were maintained (Cohen *et al.*, 2018). Furthermore, Silverman (2006) argues that researchers can improve reliability if they compare the analysis of similar data by numerous scholars. Accordingly, the amount of interview data pertaining to the current study was standardised when contrasted alongside similar studies. Hence, the degree of saturation reached after having performed a considerable number of interviews shows a high degree of consistency, therefore indicating a good reliability level.

In addition, Gibbs (2002, cited in Dadi, 2011) quotes two criteria employed to measure reliability in qualitative research analysis, emphasising the need to denote cases and examples from the collected data. This also adds trustworthiness and

credibility to the analysis. In order to prevent overgeneralisations, ‘references to frequency’ expressions, for instance, ‘some of’ or ‘a minority of’, ought be employed (Gibbs, 2002 cited in Dadi, 2011). In order to guarantee these instructions were followed in the analysis of the data, the quantification of some qualitative data was also ensured for a deeper analysis. All the criteria cited above helped to assure the reliability of the data and analysis procedures.

3.4 KEY ISSUES: ETHICS

After ethical approval was gained from De Montfort University’s Ethics Committee (see Appendix 16 for related documents), the research supervisor sent a letter to the sponsor of this research (Libyan Embassy, Cultural Affairs in London, UK), stating details of the research (Appendix 17). The Libyan embassy then issued a letter to the Higher Education Department (Appendix 18) showing the researcher’s permission to research. Then, the researcher visited schools with the documents received and explaining the research. A formal letter from the Higher Education Department stressed participation was purely voluntary. Any teachers and students read and signed a consent form (see Appendices 12 and 13) before data collection (Gay *et al.*, 2009), and could withdraw at any time without giving reasons (Qu & Dumay, 2011; Bryman, 2016). Also, students’ parents signed their children’s consent forms (see Appendices 14 and 15) given they were under 18 (Powell *et al.*, 2012).

All participants were then informed about the research, and its expected benefits, and were able to ask any questions. There was no coercion, and anonymity and confidentiality were guaranteed (Hill, 2005; Powell *et al.*, 2012; Bryman, 2016), with no personal information collected (Bryman & Bell, 2015). Instead, unique codes were used in place of personal information and all data was stored in a secure location (Bell, 2014). Recordings were destroyed when transcribed and coded data was viewed only by the researcher and supervisors (Gwartney, 2007; Bell, 2014). The researcher of this study respected the desire of male teacher participants not to conduct interviews individually, but rather was accompanied by her husband or female teachers. This is due to the fact that the participants live in an Islamic society that does not allow males to talk or sit with females alone.

3.5 RESEARCH METHODS CHOSEN

This section illustrates the different data collection methods and instruments used in the current thesis: whilst the first method represents the quantitative component of the study (questionnaire), the second method is qualitatively built (semi-structured interviews). As already discussed, the mixed-methodology strategy is preferred for this study. Figure 3.2 below represents the two research methods of this study and its objectives. The semi-structured interviews aim to confirm the findings from the first method questionnaires, as well as exploring other information in-depth.

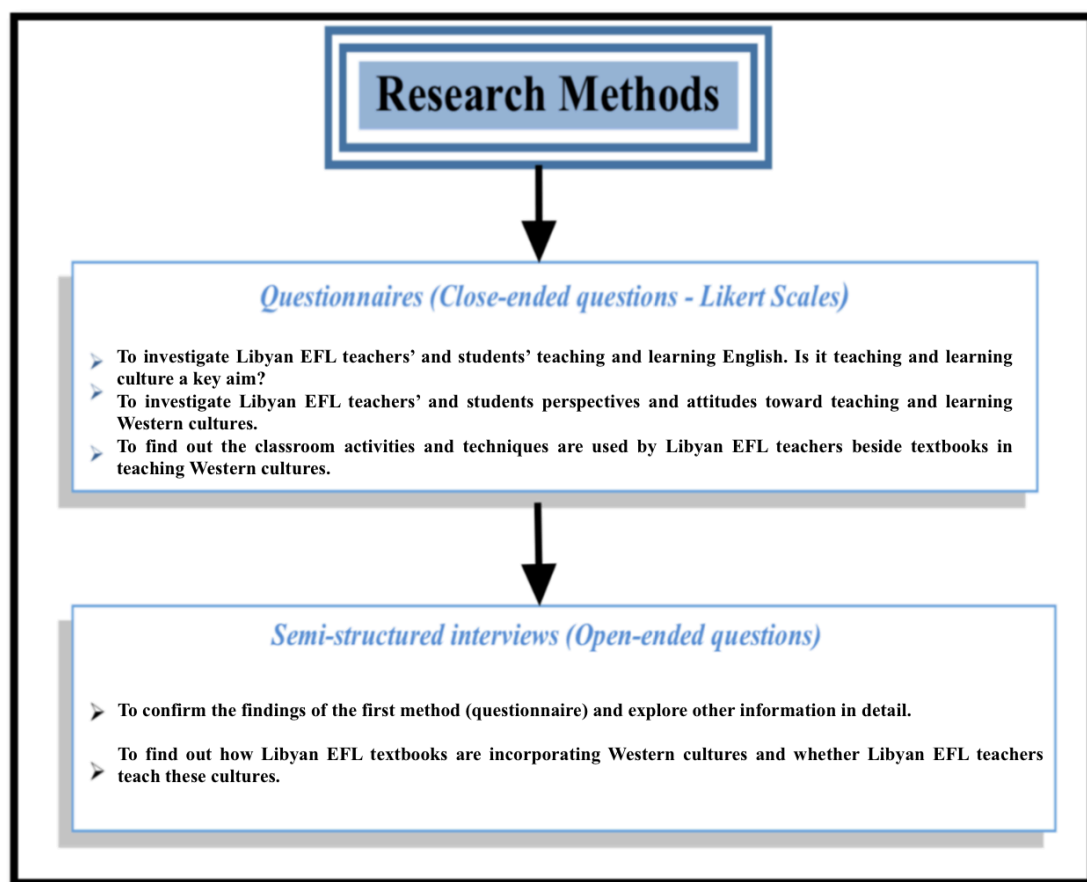


Figure 3.2: Study research methods

3.5.1 FIRST METHOD: QUESTIONNAIRES AND RATIONALE FOR CHOICE

The questionnaire is the first method employed in this research to collect information. Mackey & Gass (2007) define a questionnaire as a written instrument presenting a list of questions or statements, where all respondents answer the same questions or statements. The respondents then respond to either with the use of Likert-style judgements or choosing options from a list of questions. A questionnaire needs to be

clear and easily understood; part of this is down to the layout, which is attractive and easy to read. However, question-sequencing must follow an interactive style but should be followed easily (Kumar, 2011). Accordingly, the current thesis attempted to follow Kumar's guidelines throughout the process of designing the questionnaires. In addition, questionnaires of the present study consist of different types of questions in relation to the topic of the study. They used both closed and open questions to gather richer data and this provided more flexibility in the design of the questionnaires (Babbie, 2016). In terms of administering questionnaires, there are four main ways in which questionnaires are administered, namely telephone, post, email, and face-to-face interview, or otherwise via the internet, which offers two ways, namely email and web pages that can be designed with the aid of special software (Gillham, 2008; Bryman, 2016; McNabb, 2017). The emailed questionnaire and the World Wide Web (WWW) are the most common approaches and also the most effective and fastest ways of gathering information (Bryman, 2016). However, this research did not use this approach owing to a lack of Internet service in Libya. The participants of this research only completed the questionnaires face-to-face. This presented the researcher with additional challenges (see Section 3.6 below). Questionnaires are chosen as the first method of this study because it is a popular method in the social sciences, and this study gathered data from a large number of participants in a short time with low costs. The questionnaire also helped the researcher to investigate students' and teachers' attitudes and perspectives about teaching and learning Western cultures through Libyan EFL textbooks and classrooms (McNeill & Chapman, 2005; Denscombe, 2014; Babbie, 2016).

3.5.1.1 ADVANTAGES AND DISADVANTAGES OF QUESTIONNAIRES

As highlighted by McNeill & Chapman (2005), questionnaires facilitate researchers in utilising a greater number of subjects when compared with other approaches, which means sample representativeness is increased, along with the opportunity to generalise. Furthermore, questionnaires posing closed questions are also recognised by Kumar (2011) as being more reliable when compared with other approaches owing to the fact that the researcher should be well-positioned to repeat the questionnaire in another location with a similar sample and secure comparable findings. Lastly, it is noted that minimal interaction between a researcher and subject is required when

presenting questionnaires, meaning there is a lesser chance of researcher bias and therefore greater validity (Greenfield, 2002).

Nonetheless, it is stated by McNeill & Chapman (2005) that a questionnaire also presents various drawbacks, with the scholars stating that some sociologists remain dubious about questionnaire application, with one reason stated as being owing to the pre-coding of the questions, which could cause non-response as a result of frustration. Importantly, unless a clear effort has been made by the researcher to ensure all subjects share his/her meaning, the data accumulated through questionnaire completion may also suffer from the issue of meaning identified by McNeill & Chapman (2005). Lastly, questionnaires' quantifiable nature means the opportunity to identify the actual meaning behind social actors' behaviours and/or actions is notably decreased: as an example, the experiences, views and attitudes of people in everyday social life could be too complicated to be categorised, meaning the answers the participants might want to provide are not detailed. This provides a benefit when considering the ability to carry out comparative analysis and correlation on statistical data (Denscombe, 2014).

3.5.1.2 DESCRIPTION

A self-administrated questionnaire consisting of open-ended questions and closed questions was carried out, with questionnaires administered face-to-face (see Appendices 1 and 3). An Arabic version of the questionnaires was distributed amongst all participants (see Appendices 2 and 4). The participants were selected randomly by the researcher (Bryman, 2016). The questionnaires were administered by the researcher of this study, who read and elucidated all questions, where necessary, so as to ensure the clarity of statements and to eliminate ambiguity (Kumar, 2011). The participants were given enough time to complete the questionnaires; this ranged from 25 to 30 minutes. The researcher stayed in the room to answer any questions and collect participants' anonymous questionnaire sheets following completion. Participants who could not complete the questionnaire in the same day were asked to return the form to the Secretary of the school director, and were told that the researcher would collect them.

Two questionnaires were designed, one for the teachers and the other for students. The main aims of the two questionnaires used in the research were to examine Libyan EFL students' and teachers' perspectives on: defining culture; their goals and EFL textbook goals in teaching English; culture teaching in the Libyan classroom; the role of social factors (e.g., parents, teachers, friends, etc.) in teaching and learning Western cultures; and, finally, the metaphors of cultures. The questionnaires were organised around three main areas: the first area aims to gauge teachers' and learners' goals of English as a FL, and whether their teaching and learning a culture is a key aim; the second area focuses on teachers' and learners' views and attitudes towards target cultures, and presents a list of the social factors affecting these attitudes; the last area focuses on the methods and techniques used besides textbooks in teaching and learning about cultures of English speaking people. The closed questions were followed by a 5-point Likert scale. The structure of the questionnaires was based around 7 main sections, as shown in Table 3.1 below. Importantly, in company with Section Four, open-ended questions (Yes/No answer and explain) will be asked to investigate whether there are other social factors affecting their attitudes. Moreover, Section 7 aimed at investigating, through the metaphor method, how teachers and students describe teaching and learning culture. To confirm the findings of sections 2 and 3 (see Table 3.1) regarding Libyan EFL teachers' and students' attitudes (positive or negative) and views about teaching and learning Western cultures, metaphors are used in the study. Metaphors are also used to gain additional insights into teachers' and students' perceptions and thinking about teaching and learning culture.

Sections	Variables	Research Questions
1	<i>Goals of teaching and learning English</i>	1- What are Libyan teachers' and learners' goals of teaching and learning English language? Is teaching and learning culture a key aim?
2	<i>Defining the term 'culture'</i>	2- What are the attitudes and opinions of Libyan teachers and learners toward teaching and learning Western cultures in their classrooms?
3	<i>Values and usefulness</i>	
4	<i>Attitudes</i>	
5	<i>Social factors</i> <i>Open-ended questions: Yes/No answer and explain</i>	
6	<i>Methods and Techniques</i>	3- How do Libyan teachers of EFL integrate Western cultures into their teaching?
7	<i>How to describe teaching and learning culture?</i>	Metaphor

Table 3.1: Teachers' and students' Questionnaires sections

Questionnaires did not take more than 30 minutes to complete. The respondents selected the best alternative on a 5-point Likert scale, with a 'No opinion' (NO) option in the middle of the scale providing a neutral position. The questionnaire attempted to answer the three research questions of the current research. Nevertheless, for the final in-depth exploration, confirmation of the answers provided in the self-report questionnaires of teachers' and students' attitudes and opinions in teaching Western cultures. A detailed qualitative analysis (semi-structured interviews) is considered essential when striving to discover more valuable information, particularly

about the cultural content of EFL textbooks not investigated in the questionnaires. The semi-structured interviews aimed at providing a fuller description of perceptions of teaching Western cultures through textbooks and in classrooms, including lessons, activities and so on.

3.5.1.3 PROCEDURE FOR PILOTING AND RUNNING THE QUESTIONNAIRES

This study undertook two pilot studies: one for the teachers and the other for students. The pilot study emphasised the content validity of the questionnaires. This study only commenced once the approval of the Research and Commercial Office/Faculty Research Ethics Committee of De Montfort University had been granted (see Appendix 16). This questionnaire was distributed by four of the researcher's colleagues, all of whom teach EFL in Libyan secondary schools. They explained and clarified to the participants the purposes of the pilot study, which were to answer the list of questions clearly (Wilkinson & Birmingham, 2003). A number of useful and formative questions were asked to 12 respondents in order to ensure questionnaire clarity and its ease of reading and understanding, as well as the time to be taken to complete. Accordingly, different questions were asked, such as 'Were the questions of the questionnaire clear and understandable?', 'Was the questionnaire overly long?', 'Were any of the words or statements unclear? If so, which ones?', 'Was the design of the questionnaire attractive?', 'Did you find the area of research useful and interesting?' And finally, 'Do you have any comments or suggestions?' The responses to these questions enabled the researcher of the study to review the questionnaire ready for the main distribution (Bell, 2014).

3.5.1.4 METAPHOR METHOD

A metaphor, in terms of its concept, encompasses wide-ranging knowledge and a long history, and is recognised as being a valuable instrument in thinking systems (Fauconnier & Turner, 2008). The metaphor analysis method developed by the main investigators 'Cortazzi & Jin, 1999', and is successful in establishing beliefs and opinions; in this context, in relation to EFL (Jin *et al.*, 2013). In the view of Lakoff & Johnson (2003), metaphors are valuable in garnering greater understanding and insight into what happens around us. As noted by Bredeson (1999, cited in Balci,

1999), the importance of metaphors can be acknowledged when identifying beliefs through the generation of concepts, ideas and theories for explaining, analysing and understanding education-based phenomena. In the modern-day world, metaphors play a key role in educational issues (Akinoğlu, 2017) and are able to deliver understanding into the complicated concepts of learning and teacher, and therefore provide a means to viewing and understanding the personal conceptualisations and experiences of the subjects (Lin *et al.*, 2012, cited in Zahng, 2016).

Furthermore, metaphors are recognised as delivering more personal perspectives into educational practice. As a result, teaching staff may benefit from greater understanding of the implicit framework on which their actions are founded (Marshall, 1990; p, 131). Thus, the present research uses the research method of metaphor analysis, combined with the application of a questionnaire, in order to ascertain the perceptions, thoughts and opinions of Libyan EFL teachers and learners in specific regards to teaching and learning about Western cultures. Libyan EFL teachers and students were asked through the semi-structured interviews to metaphorically conceptualise the cultural teaching and learning in EFL classes at secondary schools. Metaphor was chosen because there are no studies in the Libyan contexts centred on Libyan EFL teachers' and students' attitudes pertaining to the teaching of Western cultures through using metaphor analysis. Metaphor frequently used in Arabic language and is strongly similar to English style (Simawe, 2001). Thus, Arabic people are familiar with using metaphor and use metaphors during conversations when describing things as a positive or negative. As a result, the participants of this study were more interested when answering metaphor questions, and did not face difficulties in providing answers to the questions. This helped to garner accurate answers and thus increase the reliability of the study.

Importantly, the metaphor method has been applied as a study instrument in a large number of different works in the general education field (e.g., Kesen, 2010; Cortazzi & Jin, 1999; Jin *et al.*, 2013; Lai & Shen, 2014; Coşkun, 2015; Akinoğlu, 2017). In the study of Coşkun, (2015), for example, the metaphor method was used to investigate how young Turkish EFL students and their parents describe learning English through the production of their own metaphors. The study found that parents held positive attitudes, whereas their children did not. Parents described learning

English as ‘ID card’, ‘breathing’ and ‘becoming a second person’, whereas students described learning English as ‘being the colony of another country’, ‘my rucksack’ and ‘swimming against the tide’.

In specific consideration of cognitive linguistics, the metaphor approach is outlined as being an analogy (Langaker, 1987, cited in Moser, 2000): more specifically, a metaphor is seen to encompass the projection of a schema—notably the metaphor’s main arena—onto another, in this case the metaphor’s target arena. The cognitive topology of the source domain is projected; in other words, the source domain’s slots, along with their link to one another (Lakoff, 2003; Jin *et al.*, 2013). Accordingly, it is recognised that a metaphor has a ‘target domain’ and a ‘source domain’. As an example, in the work of “*Perceptions and Strategies of Learning in English by Singapore Primary School Children with Dyslexia—A Metaphor Analysis*” (Jin *et al.*, 2013), there is the adoption of the metaphor method through bringing together interviews with dyslexic learners in the Singaporean context. The statement ‘writing is climbing a mountain’ was made by one of the study sample. In this vein, it can be seen that the target domain is ‘writing’, whilst the source domain is that of ‘climbing a mountain’. In this regard, ‘climbing’ may then be linked with ‘writing’ through systematic correspondents, meaning the participant is recognised as drawing a comparison between writing development to moving up a mountain (Jin *et al.*, 2013).

Importantly, as emphasised by Jin *et al.* (2013), it is not enough to gather and categorise metaphors in metaphor research, which examines the metaphors presented by subjects, but rather is fundamental to the analysis of the mappings and entailments of the metaphors created by the participants (Jin *et al.*, 2013; 2014). In this regard, an entailment—notably recognised as a reason in this context—may be defined as the reason underpinning the metaphor, which stems from a comparison point and subsequently extends beyond basic mapping. It is common for metaphors to embody a number of different associated entailments, all of which might vary from one culture to the next. Accordingly, mountain-climbing is seen to encompass the additional component of difficulty, time and effort when contrasted with walking, for example. The inclusion of entailments is recognised as pivotal owing to the fact that, by their very nature, metaphors are commonly unclear and are widely used with a number of different possible inferences (Jin *et al.*, 2013). It therefore may be stated that a

researcher could potentially incorrectly interpret a metaphor. In addition, there is also the need to recognise that the meanings of entailments could differ across cultures (Kövecses, 2005; Jin & Cortazzi, 2014). In this study, the metaphor method was used across two questionnaires, providing reasons (entailments) so as to explain participants' metaphors (see appendices: 1-3). Before distributing the questionnaires and conducting the interviews of this thesis, the researcher explained and clarified the metaphor method to the participants.

3.5.2 SECOND METHOD: INTERVIEWS AND RATIONALE FOR THEIR CHOICE

The interview is one of a number of verbal methods, used to collect and explore information in detail through the use of direct oral interaction (Cohen *et al.*, 2018). It is further recognised in the work of Denscombe (2014) that interviews provide a valuable approach for researchers, with interviews providing far more than just a conversation; rather, there are understandings and assumptions that are not commonly linked to more casual dialogue. A number of scholars present the view that interviews are valuable approaches to data-collection (Bryman & Bell, 2015; McNabb, 2017; Cohen *et al.*, 2018). Furthermore, it is documented in the literature that, in qualitative studies, interviews are centred on the personal experiences, attitudes, behaviours and motivations of individuals, with interviews able to provide in-depth descriptive reports on the attitudes, beliefs, feelings, perceptions and views of individuals. In this vein, interviews are viewed by Denscombe (2014) as an effort towards extracting rich, detailed information. Accordingly, this thesis used interview as a second method to address the research questions in detail. Interviews were carried out following the completion of questionnaires to enable rich data to be gained that might otherwise not be garnered through questionnaires.

3.5.2.1 INTERVIEW TYPE FOR THIS STUDY

A semi-structured interview was employed in this thesis as the second research method. This type of interview is widely used in educational research, and entails a list of open-ended questions to be posed to interviewees during the interview. This interview was also used to gain in-depth information, and confirmed and validated the data collected throughout the first method (questionnaire) and in the exploration of

newly emerging problems. Semi-structured interviews for this research utilised closed and open-ended questions in order to allow interviewees to express their own views, feelings, and attitudes (Mackey & Gass, 2016). For example, Libyan EFL teachers were asked eight questions, for example, ‘ How do you define the term “culture” in general? And ‘what are your opinions and attitudes toward teaching Western cultures in English classrooms and in textbooks?’

In terms of recording data, Gubrium et al. (2012) state that individuals’ memories are not only centred on what they see or hear but rather they are organised into intelligible coherence based on the individual’s past experience. Therefore, it is important that interviewer’s audio record in interviews provides verbatim records of the interviews. Moreover, they insist that interviewers record in order to remain faithful and accurate to interviewees’ words. In addition, an accurate record of the interview can be garnered when audio recordings are taken, with tone, speech speed and voice pitch all able to be taken into account (Kalpesh, 2013). Thus, the author of the current thesis used a digital audio recorder during the interviews. A mobile phone was also used alongside a digital tape recorder to record each interview. The researcher also checked both before each interview to ensure all technology was working correctly.

In addition, semi-structured interviews are seen to have a number of advantages. The semi-structured interview is more keenly controlled by the interviewer (Bertrand & Hughes, 2005) and is crucial to addressing research questions and providing interviewees with the opportunity to express their opinions, attitudes and experiences (Harris, 2008). One further benefit relates to information richness, with in-depth data able to be garnered through the completion of interviews. Importantly, the interviewees can be questioned further, with lines of investigation pursued over the period deemed necessary by the interviewer (Denscombe, 2014). In addition, through this type of interview, the order in which the questions are asked can be changed, meaning the interviewer can decide the appropriateness of timing when posing questions and can prompt if needed (Corbetta, 2003). Nonetheless, there are also disadvantages associated with this type of interview, the most apparent of which is their time-consuming nature, especially when transcribing (Fox, 2006). Furthermore, interviewer travel costs could also present a drawback (Decscombe, 2014).

The researcher did the best to establish an appropriate atmosphere in order to help the interviewees to feel relaxed, asking questions in a simple way and providing appropriate and positive verbal and non-verbal cues in order to maintain the conversation and motivate interviewees to discuss their feelings, views, attitudes and experiences. In addition, the ethical dimension of the interview was followed carefully, notably through guarantees of confidentiality and informed consent (Cohen *et al.*, 2018).

3.5.2.2 RATIONALE FOR USING INTERVIEWS

Interviews are widely acknowledged as being a valuable instrument when seeking to garner rich data (Cohen *et al.*, 2018). It may be stated that an interview is better positioned than other data collection tools to seek out clarification and rich information on a particular subject. Furthermore, an interview is seen to be a very personal approach to garnering insight into a person's viewpoints and experiences (Al-Khasawneh, 2010). In this regard, the data collected assisted the researcher in gaining deeper insights, specifically regarding the cultural contents of textbooks in the Libyan context. Moreover, the data gathered was complimentary and enabled the questionnaire data to be expanded on in such a way so as to assist the drawing of conclusions, particularly if incomplete or unclear information was provided in the questionnaires (Al-Khasawneh, 2010). In addition, it further enables points to be expanded on far more than a questionnaire would allow (Denscombe, 2014).

Importantly, semi-interviews offer suitable information for the aims of this study, which concentrates on individual attitudes and opinions; however, there are restrictions to what can be learned about the beliefs of participants from questionnaire items (Sakui & Gaies 1999) or from surveys (Chambers 2000). Also, flexibility is offered through the interviews, which means study reliability is enhanced (Bryman, 2016). Moreover, the researcher was able to pose additional questions when seeking to further examine and expand upon different topics relating to the study (Cavana *et al.*, 2001). In terms of constructing interview questions, the interview questions were written to exclude technical terminologies, and the use of leading words and questions that may possibly be vague. The interviews were semi-structured, and the interview questions were created from the key research questions. However, the sequence or

actual wording of the questions was not constant across interviews, meaning that responses could be probed or built upon (Qu & Dumay, 2011).

3.5.2.3 DESCRIPTION OF INTERVIEWS AND INTERVIEW PILOTING AND CONDUCTION

A semi-structured interview was employed in this thesis as the second research method. Importantly, the interviews were carried out following the completion of the questionnaires, as this enabled the gathering of rich data, particularly in regards teaching culture in textbooks that was otherwise not garnered through the questionnaires. Notably, the insight achieved through the questionnaires further analysed throughout the course of the interviews. A semi-structured interview aims to gain comprehensive information about textbooks used, teachers and students. More specifically, it aims at investigating teachers' and students' perceptions of teaching and learning Western cultures in Libyan EFL classrooms in secondary schools. It includes a list of open-ended questions to be posed to interviewees during the interview. The formulation of the interview questions (see appendices 5-6 for a list of questions) considers how questions would be perceived by interviewees. Pilot studies were conducted in the present study to test the intelligibility of the questions and appropriateness of the responses in relation to the research aims. The pilot involved seven Libyan EFL teachers and seven students in three schools, with subsequent revisions made to include those issues overlooked by the researcher. The pilot interviews were in Arabic. The pilot study helped the researcher to format the interview framework; hence, interviews were introduced, guided and concluded in a consistent manner and so as to ensure all study questions were addressed by each participant (Qu & Dumay, 2011; Edwards & Holland, 2013). Thus, the feedback of the pilot study was very informative and useful. For example, participants suggested that number of interviews questions (16 questions) was too many, and therefore suggested deleting some questions and repetition. The researcher took all of these suggestions into consideration. Supervisors helped the researcher to delete repeated questions and, instead of 12 questions, there were only 8 questions.

Regarding the required number of interviews to be included in this research, the approach taken was to review several studies and investigate the numbers of

participants in the interviews (see Appendix: 8). These studies commonly justified the decision regarding the number of interviews of the current thesis. Nevertheless, some studies did not actually provide the reasons as to why a specific number of interviews were adopted; the rationale given was notably appropriate to the tangible study. For example, in the study of Jiang (2010), a questionnaire was employed with a qualitative interview for a PhD study, with the number of interviews totalling 23, comprising Chinese teachers of English. In the same vein, Gebhard (2013) adopted a mixed approach with questionnaires and interviews in the study of 'EFL Learners Studying Abroad: Challenges and Strategies'. The number of interviews totalled 46 participants, although no explanation was provided as to justify this number. According to these studies, the numbers for interview are much smaller than questionnaires. Their numbers, however, were between 10 and 40 interviewees. The number of questionnaires administered for the current research is higher. Based on the above discussion, the number of 40 (20 Libyan EFL teachers and 20 students) interviews for this project was thought to be adequate.

The participants of the interviews were selected randomly (probability sampling) by the researcher, based on the guidance of the schools' directors. An interview schedule was used, which served as a guide for the interviewer of this research (see Appendix: 9). Subsequently, the researcher held a meeting with volunteer interview participants in a private room in the participants' own school to explain the nature and aims of the study. Semi-structured interviews were carried out in a private room in the volunteer participants' own school, with the presence of good facilities, such as adequate lighting and heating/air-conditioning, an electricity socket for recording equipment, chairs and tables. The researcher then personally asked the chosen participants to complete the consent form and reminded them that their participation was purely voluntary and that they could withdraw from the interview at any time (Berg, 2016). Before conducting interviews, this thesis is strengthened by practicing interviews questions with all participants, notably three times. This helps participants to provide the opportunity to review their own words, and afterwards in later interviews, and for all respondents to review their transcripts (Pilcher, 2007).

The semi-structured interviews method was administered face-to-face, with several practice interviews carried out. The duration of the interviews ranged from 25 to 30

minutes. In addition, interviewees were promised as being anonymous and as adhering to confidentiality. Then, all of the data were recorded. The participants were also asked for their permission to use the recorder in the interviews. Both a digital voice recorder and a mobile recorder were used simultaneously during all interviews to ensure the successful recording of the interview in the event that one was to break. All participants (students and teachers) gave consent for recording with the exception of two married female teachers, who stated that their husbands would not allow them to be recorded. In Islamic countries, the principles of Islam greatly affect people's behaviors, beliefs, and practices (Rees and Althakhri, 2008). Notably, for non-native speakers of English, Libyan teachers and specifically students, the use of jargon and complex sentences can make the task of interviewees more complicated; therefore, the interviews used simple structures whilst avoiding technical terms. For example, the name 'target culture', as a very abstract notion, was avoided. 'Western cultures' was employed instead of target culture because the term 'Western cultures' is a familiar term to Libyan people, commonly used when talking about Western countries. In addition, the interview aimed to be as informal as possible so as to motivate all participants to talk and interact. In order to prevent ambiguity, the interview questions were translated into the participants' native language (Arabic) by two expert translators mentioned earlier, and the Arabic version was also revised by another two university teachers (see Appendices: 2-4). All interviews were in Arabic (first language) so as to create a level of trust and confidentiality between researcher and participant, thereby encouraging respondents to answer truthfully (Brown & Lee, 2015).

Some demographic questions were asked before questions related to teaching and learning culture, such as age, sex and school name to give the reader a richer sense of the overall context especially characteristics such as sex which is important in understanding the bias of female participants in the data. Introductory questions were posed in order to break the ice and help the interviewee to settle and relax (Denscombe, 2014). The interviews went through several sequences of subsequent questioning and follow-up questions were asked to garner more information into the topic examples. The participants were encouraged to express their opinions and attitudes towards teaching and learning Western cultures freely. Furthermore, the interviewees were asked to add any comments at the end of each interview (Talmy,

2010). Participants were not asked any sensitive or contentious questions (Qu & Dumay, 2011): for example, there were no questions about religions, politics, and so on, with questions only posed about the area of investigation, i.e. teaching culture in EFL classrooms. Finally, the researcher expressed her gratitude to the interviewees for their participation and co-operation. Importantly, the researcher followed all research ethics guidelines (Creswell, 2013).

All of the data were recorded and transcribed. The translated version (English to Arabic) of the interview questions was checked by two selected professional translators who teach EFL at Libyan university in order to ensure precision and accuracy. Later, all of the data were first transcribed in Arabic and then translated into English. The transcription was revised several times through checking the transcripts and comparing its contents to the original audio recordings to check any misunderstandings that might be found when transcribing the data.

The researcher of this thesis faced several difficulties during translating the Arabic into English. The main problems were redundancy (e.g., idioms and concepts), use of slang language, Arabic sayings and proverbs; regional dialect and accent. In the process of translating, some words and concepts were omitted because they were redundant and are semantically empty in the foreign language. For example, some common Islamic expressions were omitted such as Bismillah ar-rahman ar-raheem (In the name of Allah); Allah Akber (Allah is great); and Al-hamdo li-lah (praise be to Allah). Also, some Libyan traditional terms were not included in the transcription since these terms do not exist in the Western cultures such as some traditional food (e.g., coscousi, Osban, dulma and tajeen); traditional clothes (e.g., redaa , farasheia, zboon and Abaya); and some Quran verses such as Allah says “My lord! Increase me in my knowledge” (Surah Taha: 114). All these terms were omitted but without affecting the meaning in the target English text at all. The researcher also faced difficulty to translate a few regional Arabic proverbs and Islamic sayings about education and spent time to find their *English translation equivalents* (e.g., seek education even if it takes you to China; knowledge is light and the darkness of ignorance; knowledge is power; and what's learned in the cradle lasts to the grave meaning learning is important and what is learnt young is hard to lose). Another problem was regional differences in Libyan dialect. Two students used a few Barber words alongside Arabic during the interviews and three teachers used the dialect

spoken in the East of Libya (e.g., Benghazi, Ajdabiya, Bayda and Derna, among others) that is slightly different from the West dialect where the researcher of this thesis lives. In order to give a complete transcript of the ideas of the original, the researcher was assisted by some friends from Barber and the east of Libya.

Finally, the translation of slang language caused difficulty to the researcher because she spent time trying to find similar or exact equivalent words and sentences in English. For example, some Libyan participants say ‘Alketob’ for ‘books’; ‘mategdreish’ for ‘She cannot’; ‘makhlash’ for ‘do not allow’; ‘dar’ for ‘did’; ‘Ah’ for ‘what’; ‘ana nhes Alhaya thabel fi adwal Algrbia le-anhom ayshein fi hne, horia, alaman wa badekh’ for ‘I feel that the life in the Western countries is nice because they are the cultures of democracy, comfort, safety’, The translated version (Arabic to English) of the interview transcriptions was reviewed and revised by two professional translators. Notwithstanding the inevitability of some ‘translation loss’, the researcher is nevertheless confident that participants’ understandings, perceptions and attitudes have been captured accurately. After that, the translation of the transcription of the data was coded to enable its interpretation and representation in tables and quotations. After that, the translation of the transcription of the data was coded to enable its interpretation and representation in tables and quotations. Figure 3.3 below presents the process by which the interview process was conducted:

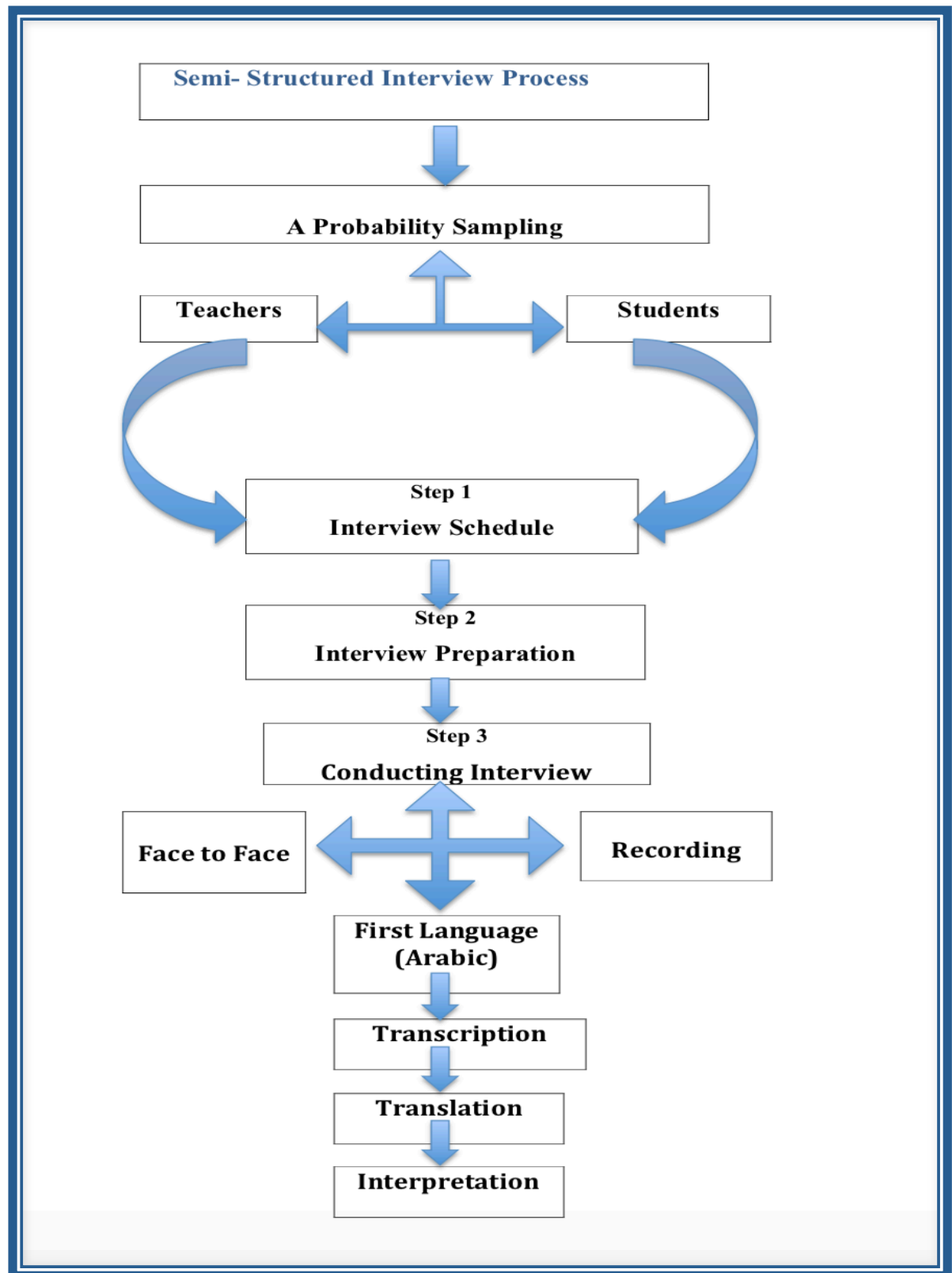


Figure 3.3: Interview process of this study

3.5.2.4 THEMATIC ANALYSIS

Thematic analysis allows researchers to identify patterns in data, analyse their meaning, and report the findings (Braun & Clarke, 2006; Maguire & Delahunt, 2017). The nature of the present research is an investigation into the place of Western cultures in Libyan EFL classes and thematic analysis is used loosely to identify key themes from semi-structured interviews (See Appendix: 7). Thematic analysis is used commonly because of the wide variety of research questions and topics that can be addressed with this method of data analysis (Braun & Clarke, 2012). The main benefits of thematic analysis are it offers a much greater degree of flexibility in the way data work is organised; it is helpful in interpreting a large amount of data, and can offer a "thick description" (Braun & Clarke, 2006). As noted by Marks and Yardley (2004 cited in Dalala, 2014), thematic analysis is appropriate for qualitative data (e.g., interview and observation) and for investigators who plan to make new discoveries and interpretations. The current thesis used thematic analysis to identify patterns in the data that are important, unique and interesting, and use these themes to explore Libyan students' perspectives and attitudes toward teaching and learning Western cultures in EFL classrooms. The analysis of interview data went through four main overlapped stages (Braun and Clarke, 2006): familiarization with data (transcribing, reading, re-reading transcriptions and taking notes); generating initial codes. All the data was thoroughly examined and themes were identified (reducing and collapsing redundant categories and gathering all data related to participants' perspectives, attitudes and metaphor of culture); and analytical themes generated (data were compared and then related to each other in order to create the final central ideas, concepts and perspectives).

3.5.3 CIVIL WAR IN LIBYA AND ITS EFFECT ON COLLECTING DATA FOR THIS STUDY

The current Libyan civil war that broke out in 2011 was one of the main difficulties encountered in distributing the questionnaires and conducting the interviews. Because of the civil war, the author was forced to stop the fieldwork for this research at several points, sometimes for a few days or a few weeks, owing to safety concerns. In that time, Libyan fighters closed the roads, destroyed buildings, and arrested and killed people using heavy and light weapons, such as tanks, guns and artillery. Accordingly,

it was difficult to travel from one city to another and to reach rural schools, in particular. During data collection in some schools, the researcher was at risk three times when a number of Libyan fighters raided the cities and attacked other armed groups with different weapons, forcing her to stop and flee schools to find a safe place. Also, a few schools refused to help the researcher collect the data because of the turbulent relationship between some cities and the researcher's own city as a result of the civil war and the different political views. However, despite the seriousness of the security situation, the researcher did not leave Libya and continued working on collecting data and finished the work in less than four months. Consequently, a high response rate of questionnaires was achieved, as well as the desired number of interviews— through perseverance and effort. Also, despite the difficulties, Libyan students and teachers still responded because they may have felt strongly about Western cultures because of the involvement of Western countries in the conflict; or it was a distraction from the conflict or perhaps they had interest in Western languages and cultures as a means of escaping from the war through the possibility of travel.

3.6 DATA COLLECTION: QUESTIONNAIRE AND INTERVIEW

After the researcher obtained permission from the Ministry of Education on October 19, 2013 to enter schools in the four cities, the researcher started collecting data. The fieldwork of the study was carried out between December 2013 and March 2014 in Libyan secondary schools. Data collection started in the middle of the first semester and was ongoing until the middle of the second semester in Libyan secondary schools. This time was optimal for gaining comprehensive data from EFL teachers and students because, in that time, they were found to have good knowledge about the content of textbooks. If the data collection had begun at the beginning of the first semester, students and teachers would not have been able to provide information because they would just have started teaching and studying. The importance of suitable timing is highlighted by Cohen *et al.* (2018).

Prior to collecting the data after the pilot, all directors of the 20 schools (see Appendix: 18) were given a copy of the official letter regarding the fieldwork. The researcher explained the nature and aims of this study to all directors, all of whom were cooperative and helpful. Participants were randomly selected from twenty secondary schools (see Appendix: 11) across the four cities located in Western Libya

(Agelat, Surman, Subrata and Zawia). These cities were selected because they are very close to the researcher's own city (Agelat). Furthermore, a number of the researcher's colleagues were working as EFL teachers in the schools of these cities; these teachers helped the researcher in conducting the pilot study and in encouraging the teachers and students to participate in the research. The teachers of EFL at Libyan secondary schools in this research have all graduated from universities' Department of English Language. The participants were both females and males and they were recommended to read the information sheet of the questionnaires (see appendices: 2-4) so as to ensure understanding of the aims of the research. Some questionnaires were collected on the same day whilst others were collected in the following day from the Secretary's director office in schools. Any unclear questions were clarified. The SPSS program was employed for analysing the quantitative data (questionnaires) whilst thematic analysis was employed for analysing the qualitative data (interviews).

3.6.1 QUESTIONNAIRE SAMPLING

The researcher distributed 600 questionnaires to students and 600 to teachers. A total of 520 student questionnaires were returned, 510 of which were completed whilst ten were rejected due to being incomplete. Thus, the return rate of the students' questionnaire was 85%. Furthermore, 493 teacher questionnaires were returned, 489 of which were complete, whilst four were rejected due to being incomplete. Therefore, the return rate of the teacher questionnaires was 81.5% (see Table 3.2).

Distributed		Returned		Valid		Invalid		Return final rate	
<i>Teachers</i>	<i>Students</i>	<i>Teachers</i>	<i>Students</i>	<i>Teachers</i>	<i>Students</i>	<i>Teachers</i>	<i>Students</i>	<i>Teachers</i>	<i>Students</i>
600	600	493	520	489	510	4	10	81.5%	85%

Table 3.2: Return rate of teachers' an students' questionnaires

3.6.2 INTERVIEW SAMPLING

A number of authors (e.g., Gay *et al.*, 2009; Bryman, 2016; Cohen *et al.*, 2018) state that researchers might choose their samples from volunteers. According to Cohen *et al.* (2018), the sampling of volunteers, in some cases, is the only choice available to

researchers. Accordingly, it was not easy for the researcher of this study to interview male teachers owing to the fact that the researcher lives in an Islamic, traditional and conservative society that is circumspect in its adherence and loyalty to Islam. One of the Islamic rules forbids women to sit with or talk alone with men. Thus, the researcher did not conduct the interview with males individually, but rather was accompanied by her husband, female teachers or female Secretaries of School Headmasters. This is one of the reasons why the number of females is more than the number of males in this study. Furthermore, a number of married and unmarried female participants had to ask the permission of their husbands, brothers or fathers before participating in this study. As described by Algumzi (2017), Arab families are conservative and male-dominated, with men dominating women in Arab cultures.

In addition, the researcher of this study noticed during the fieldwork that the number of female Libyan EFL students and teachers teaching and learning English was noticeably higher than the number of male teachers and students. This may be because females have a better inclination to bilingualism than males or otherwise owing to females being more motivated to teach and learn English than males. This idea supports the studies of Ghazvinia & Khajepoura (2011) and Coşkun & Taşgın (2018), which have revealed that females' motivation towards English is greater than males, with females also holding more positive attitudes towards language learning than males. According to this thesis author's own anecdotal experience as a teacher of English in Libyan secondary schools, there were more EFL teachers and learners females than male language teachers and learners because they consider English to be a complicated subject to teach and learn. Accordingly, these issues were the main reason for choosing probability (random) sampling of interviews in this research (Cohen *et al.*, 2018). Participants expressed their own interests in taking part in the individual interviews throughout their questionnaires. In addition, three teachers refused to participate in the current study because of its relation to Western cultures. They expressed their hatred of Western countries because of their involvement in the revolution of 2011. They stated that Western countries are responsible for the current chaos and instability in Libya, and so were not interested in participating in the current thesis. In methodological terms, and as the research process for this thesis demonstrates, culture itself may place strict limits on how it can be investigated. As highlighted, issues of religious observance can impinge on researchers' access to

participants. Undoubtedly, they could complete questionnaires, with much research based on such data (e.g., Hofstede, 1980), but then the limits of such methods in representing culture are arguably starkly shown by the findings outlined here.

The interview sample for this research was composed of 20 volunteers of EFL teachers and 20 volunteers of students from twenty secondary schools in the west of Libya (see Appendix: 10), as highlighted below in Tables 3.3 and 3.4.

Age	Teaching Experiences	Sex		Class Teaching		
		M	F	1 st year (General)	2 nd year (literary)	2 nd year (scientific)
23-38	Ranging from 3 - 10 years	4	16	10	5	5

Age	Class			Sex	
	1 st year: General	2 nd year: literary	2 nd year: scientific	M	F
14-17	10	6	4	3	17

Table 3.3: Teachers' interview sample

Table 3.4: Students' interview sample

3.7 APPROACHES AND METHODS USED IN OTHER STUDIES

It is argued that teaching and learning Western cultures in language classrooms is important to developing learners' linguistic and intercultural competences (Yeganeha & Raeesia, 2015). This methodology chapter now reviews some of the cultural studies based on qualitative and quantitative research approaches, which will then be illustrated in the following section.

3.7.1 LITERATURE REVIEW OF STUDIES IN THE AREAS OF INTERCULTURAL COMMUNICATION

Quantitative and qualitative research methods are most commonly used in social psychology sciences and education. A survey questionnaire is considered the main method for obtaining vast amounts of research data from a large sample of people in a short time with low costs (Babbie, 2016). There are large numbers of studies relating

to teaching culture in EFL classrooms based on questionnaires as a source of quantitative research method (e.g., Jabeen & Shah, 2011; Yeganeha & Raeesia, 2015; Alonso & Ponte, 2016; Sadeghi & Sepahi, 2017; Al-Amir, 2017; Farooq *et al.*, 2018). The questions of their questionnaires are commonly based on Likert scales, where participants selected one option that aligns with their views (Bryman, 2016; McNabb, 2017). For example, Al-Amir (2017), a questionnaire was employed to examine and investigate Saudi EFL female teachers' views of teaching target culture in Saudi language classrooms. The main rationale for selecting the questionnaire method is that a questionnaire plays an effective role in collecting data connected to participants' views and attitudes (Mackey & Gass, 2016). The results show that female teachers hold positive attitudes towards target culture and support the study of the target culture. Thus, many studies have used questionnaires with the aim of investigating participants' opinions and attitudes towards teaching and learning cultures of English speaking countries into EFL classrooms. Therefore, the author of this thesis gains various benefits from these studies; the author also obtains a good knowledge about the topic of this study and garners a clear idea into how the questionnaires can be appropriately designed: for example, the ideal length of questionnaire and the type of questions deemed relevant when designing a questionnaire. For example, Likert scales questions are used by cultural studies, which encourages the author to use this type in the project questionnaire.

Regarding the qualitative approach, interviews present one of the methods valuable for garnering detailed information in relation to participants' views and experiences (Bryman, 2016). Thus, this method is commonly used in several culture studies, such as those by Adaskou *et al.* (1990), Chi (2016) and Yeşil & Demiröz (2017). For example, in the study of Chi (2016), interviews were used to investigate the differences and similarities between European and Asian cultures. The main reason underpinning chosen interviews is that interviews provide one of the leading ways through which data relating to individuals' personal experiences and opinions are gathered. The results found that there were differences, as well as similarities, between Western and Asian participants' perspectives on intercultural communication. There were also various difficulties facing the participants when working with others: for example, they experienced difficulties in the level of language, different working styles, and usage of non-verbal communication, such as

gestures, facial expressions and so on. Thus, in terms of the method adopted for this thesis, these studies helped the researcher to decide on the appropriate type of interview for use in this study, as well as the appropriate sample size and how to use simple and clear language when conducting interviews and posing questions.

In terms of drawing on both qualitative and quantitative research approaches, by using a mixed-methods approach (quantitative and qualitative), as discussed earlier, researchers can gain both rich and comprehensive data (McNeill & Chapman, 2005; Bryman, 2016). There are some studies based on mixed-methods that apply questionnaires and interviews, such as Zhou (2011), Gonen & Saglam (2012) Chi (2016), and Ying (2016) have indicated that the questionnaire method alone is inadequate because it does not investigate the questions in detail. Thus, the use of both methods (questionnaire and interview) is necessary when it comes to obtaining detailed answers. For example, the mixed-methods approach (comprising focus group interview and observation) were used in the study of Ying (2016) to investigate the usefulness of teaching target culture to Hong Kong Chinese learners in secondary schools. Two methods were used because Ying (2016) believes that multiple methods enabled him, as a researcher, to understand students' intercultural experiences better and more holistically. Accordingly, in terms of the method adopted for this thesis, these studies helped the researcher to decide that the mixed-methods approach was the most appropriate. This Table 3.5 summarizes the various data collection methods and instruments used in other studies to investigate teaching cultures in EFL classrooms.

Researcher(s)	Research Method(s)	Main Aims	Main Findings
Al-Amir (2017)	Questionnaire	To investigate Saudi EFL female teachers' perceptions of culture teaching in EFL classrooms at the University of Jeddah.	The results show that female teachers support the study of the target culture.
Lessard-Clouston (1996)	Semi-structured interviews	To investigate the views of 16 Chinese EFL teachers about teaching culture in language learning and teaching	It found support among instructors for teaching culture, but cited a need for more understanding of how to bring culture into the classroom context.
Farooq, et al., (2018),	Questionnaire	To examine perception and practices of teachers regarding culture and English language teaching in Saudi Arabia.	It was revealed that all teachers have knowledge about the aspects of the target culture to some extent.
Yeganeha & Raesia (2015)	Questionnaire	To shed some light on the place of culture in EFL textbooks and classrooms at secondary school level in an Iranian educational context in general.	The findings revealed a gap between the teachers' perceptions and practices in dealing with culture. Moreover, shortage of time was seen as the main obstacle for teaching culture
Ying (2016).	Questionnaire and focus group interview	To explore to the effectiveness of an intercultural learning program on a sample of Hong Kong Chinese secondary school students	The results of this study highlighted the need for a greater focus on developing intercultural competence of the dominant cultural group in Hong Kong.
Chi (2016),	Structured interviews and semi-structured interviews	To investigate the differences and similarities between Asia and Europe cultures.	It could be seen that there were differences as well as similarities perspective on intercultural communication between Western and Asian culture.
Yeşil and Demiröz (2017)	Semi-structured interviews	To find out the connection between the instructors' thoughts about the integration of the target culture elements and students' motivation in English classes.	The instructors espouse the incorporation of target language culture into the courses; however they cannot allocate enough time to have culturally embedded courses.
Gonen and Sağlam (2012).	Questionnaire and Interviews	To elicit Turkish teachers' perceptions and thoughts about the role of culture in teaching and learning a foreign language.	Teachers are generally aware of the importance of teaching and integrating culture in the foreign language classroom. All teachers have knowledge about the aspects of the target culture to some extent, but how they deal with the target culture is affected highly by the curricular considerations and limitations.
Liu and Laohawiriyon (2013)	Questionnaire	To investigate 69 Chinese non-English major university students' interest in learning about Big "C" and little "c" cultural themes of different countries.	The respondents were in favor of learning mostly about their own culture, followed by target and international target culture. Regarding cultural themes, they seemed to show a slightly stronger preference towards Big "C" over little "c" culture.
Zhou (2011)	Questionnaire and Interviews	To gain an insight into the teacher knowledge of Chinese university EFL teachers regarding their intercultural competence teaching.	The findings suggest that participating teachers' perceived cultural teaching objectives reflect various aspects of an intercultural perspective toward cultural teaching.

Table 3.5: Review of research on teaching culture

The results of the cultural studies shown in Table 3.5 above suggest that it is important and necessary to teach culture in EFL classrooms that helps learners to increase their motivation and interest in teaching English (Yeganeha & Raesia, 2015). These studies employed different methods in an effort to examine EFL teachers and students' understanding of target cultures, as well as their opinions, knowledge and attitudes towards teaching and learning these cultures. In addition, the use of Likert scales in designing questionnaires can make them more appropriate to

research in cultural studies in EFL classrooms. However, these reviews of research methods reveal they have mostly employed questionnaires only, rather than other methods (e.g., interview or mixed-methods). Thus, it could be argued that they generally have low validity. Because of this important reason, this study used a mixed-method approach. Two methods were used as complementary to each other rather than just one in isolation.

3.8 SUMMARY

This chapter has firstly discussed the three main paradigms in research approaches—qualitative, quantitative and mixed-methods—with the rationale behind the use of quantitative and qualitative methods also explained. In this study, it is expected that various aspects of the investigation would be opinions, attitudes, goals, perspectives, expectations and the suitability of an intercultural curriculum for the secondary Libyan classroom of English. Thus, the data collection warranted the collection of both qualitative and quantitative data. The chapter also justified how both qualitative and quantitative methods are helpful and useful for this thesis. Both approaches played an effective role in answering the research questions of this research.

This work has brought together both qualitative and quantitative approaches, and further involves two related stages of investigation. A comprehensive account of the two different inquiry stages, notably encompassing a questionnaire and semi-structured interview, has been discussed at length, notably complemented by the processes applied in the overall creation and implementation of each. Two methods were used as complementing one another, rather than in isolation.

In addition, this study has explained the metaphor method, combined with the questionnaire. Next, ethical issues and two of the key, most important criteria pertaining to social research assessment, notably validity and reliability of research methods, have been explained. Lastly, a review concerning the methodology applied in the literature in intercultural communication studies was provided in order to identify the advantages and drawbacks of previous studies. This literature has helped the researcher to obtain clear ideas about mixed-methods research whilst also facilitating the critical examination of the different methods applied.

CHAPTER FOUR: QUANTITATIVE AND QUALITATIVE DATA ANALYSIS: LIBYAN EFL TEACHERS' AND STUDENTS' DATA

4.0 INTRODUCTION

This chapter presents and discusses Libyan EFL teachers' and students' perspectives on: defining culture; their goals and EFL textbook goals in teaching EFL; culture teaching in the Libyan classroom; the role of social factors (e.g., parents, teachers, friends, etc.) in teaching and learning Western cultures; and finally metaphors of cultures. Questionnaires and semi-structured interviews (with both teachers and students) were conducted in order to achieve these aims. SPSS software was adopted to analyse the questionnaires (Dytham, 2011), whilst thematic analysis was employed to analyse the interviews in this chapter. Questionnaires also applied a metaphor method to query participants in depicting their perceptions and experiences of teaching and learning about Western cultures. In each section, questionnaire data are first presented and discussed, followed by interview data. Throughout, reference to the relevant research questions and literature is made. Finally, comparisons between teachers' and students' findings were analysed and discussed in the last section of this chapter.

4.1 QUANTITATIVE AND QUALITATIVE DATA ANALYSIS: EFL LIBYAN TEACHERS DATA

- Quantitative Data Analysis: Demographics of the Study

The following table (Table 4.1) represents the demographics of the questionnaire distributed across the four hundred and eighty-nine (489) secondary school teacher participants. Female teachers (77.7%) significantly outnumbered male teachers (22.3%) in the sample. The age intervals for the sample members ranged from twenty-four (24) to forty (40). Most teachers' ages fell into the first two intervals. There was a reasonable balance in terms of the number of teachers for each teaching level, and

the participants had different experiences when it came to dealing with teaching English as a FL (see Table 4.1).

Demographics	Categories	Frequency (Count)	Percent (%)
Gender	Male	109	22.3
	Female	380	77.7
Age Group	24-30 years	148	30.3
	31-35	220	45
	36-40	97	19.8
	40 years	24	4.9
Teaching Level	Year One	225	46
	Year Two Literary	159	32.5
	Year Three Scientific	105	21.5
Years of Teaching English	1-6 years	227	46.4
	07-Dec	141	28.8
	13-17	97	19.8
	18 years +	24	5
Total		489	100

Table 4.1: Demographic attributes for the teachers sample members

4.1.1 SECTION I: DEFINITION THE CONCEPT ‘CULTURE’

This study investigated through questionnaires and interviews how Libyan teachers’ define the concept of culture in general.

A. QUESTIONNAIRE DATA

To investigate teachers’ views about culture, five statements were arranged on a 5-point Likert type scale (Strongly Disagree (SD), Disagree (D), No Opinion (NO), Agree (A), and Strongly Agree (SA)). Table 4.2 below shows the frequencies and percentages for each statement on teachers’ views on culture.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S1Q1	Culture is the culture of the weather, history, arts, economy, literature, politics and education.	Count	30	75	10	101	273	105	374
		Row N %	6.2	15.3	2.0	20.6	55.9	21.5	76.5
S1Q2	Culture is the people's behaviour, lifestyle, daily habits, food, body language and festivals.	Count	102	74	5	105	203	176	308
		Row N %	20.9	15.1	1.0	21.5	41.5	36.0	63.0
S1Q3	I think culture is a set of values, traditions, customs, religion, and social problems shared by people in a particular community.	Count	15	20	10	117	327	35	444
		Row N %	3.1	4.1	2.0	23.9	66.9	7.2	90.8
S1Q4	Culture refers to the way wherein a person lives life in a particular community.	Count	88	93	34	127	147	181	274
		Row N %	17.9	19.0	7.0	26.0	30.1	37.0	56.0
S1Q5	Culture is learned, shared and passed from one generation to another.	Count	205	89	19	49	127	294	176
		Row N %	41.9	18.2	3.9	10.0	26.0	60.1	36.0

Table (4.2) Teachers' responses on their views on culture

These findings appear to indicate that Libyan EFL teachers adhere tightly to their own traditions, values and religion. However, 60.1% of teachers expressed their disagreement regarding item five, suggesting that culture is learned, shared and passes from one generation to another.

B. INTERVIEW DATA

The key findings suggest that teachers felt that culture does not have one definition and is a difficult term to define (see Gorjian & Aghvami, 2017; Khemies, 2015). Culture was defined by Libyan EFL teachers from different angles by listing its various elements: that culture includes all cultural aspects; is shared, acquired or learned, forgotten integrated with lifestyle, values, beliefs, communication, language, and other social norms. The majority of teachers (18 out of 20) firstly made comments that defined culture as including all cultural aspects of a society, such as: food, facial expressions, law, weather, religion, heritage, identity and traditions, education, and other aspects (e.g., T003; T005; T010; T012). However, they emphasised the various

aspects related to people's own way of life, social values, beliefs and traditions when defining culture in general. This suggests that their interpretations are directly related to their particular way of life and their own sociocultural factors, such as religion, social values and traditions, all of which influence their views. They also noted that every culture had their own way of life, thinking and behaving. Teacher T008 gave an example about the differences in behaviour and the facial expressions of British people and Libyan people. He said that '*Libyan people greet with handshakes but [for] British people [it] is not necessary.*'

Some teachers (9 out of 20) related culture to ways of speaking and communication (e.g., T002; T006). One teacher T013 commented that '*culture is the sum of values, such as ways of feelings, language and speaking.*' The interview results also showed that culture included everything in people's lives, and that these factors are constantly changing and evolving (e.g., T006; T015). Therefore, culture is perceived as being dynamic and subject to change. One teacher T015 said, '*Culture is a way of people's life in a community. Culture is learned and shared, and is changing from time to time.*'

From another perspective, it seems that the currently unstable situation in Libya affected 17 teachers' views (e.g., T007; T008; T018). One teacher T007 commented '*Western cultures are the countries that have raw power and strength in arms, technology, economic and away from instability and underdevelopment, terror, displacement and poverty.*' Another teacher T018 said, '*Western cultures are the places where people live in democracy, innovation and comfort far from fighting, hatred, war and instability.*' This indicates that their understanding of culture is directly related to their experiences in their own culture (Libya).

Subsequently, teachers were asked what they understood about the notion 'Western cultures', with 18 of 20 teachers defining it as non-Islamic and stating that all the cultures have native speakers of English, i.e. the UK, USA, Australia and Canada (e.g., T002; T007; T019; T020). They also commented that they are developed, with modern cultures characterised by democracy, humanity and innovation (e.g., T007; T016). One teacher T001 perceived Western cultures as '*the cultures of British, American and Canadian countries because they spoke with the global language.*' In contrast to this positive definition, several teachers defined Western cultures negatively, identifying racism and immorality (e.g., T004; T009), such as in the case

of a couple living together in a house like man and wife but not being married, for instance. There was also an idea of hatred of Muslims and fear that Muslims would secure their jobs and homes. These were aspects of what was identified as immorality and as not existing in Libyan culture.

Additionally, teachers were also asked to define their own culture (Libyan culture), perceiving it as an Arab and Islamic culture that is very conservative and limited (e.g., T004; T005; T014; T020). It also emphasises tradition, tribal and religious values. Teacher T015 commented,

‘My own culture is an Islamic, Arab culture. It is a collective and Libyan people are attached very strongly to their culture and heritage. All Libyan people share with each other many cultural elements, the most important history, art, folklore, literature and music.’

Regarding the connections between culture and language, the importance of incorporating culture during FL learning has gained wide acceptance amongst most Libyan EFL teacher interviewees (e.g., T009; T013). Accordingly, they described it as having a close relationship with language and as unable to be separated. They believed that teaching culture is important for students to motivate them to learn a FL. Teacher T006 said, *‘culture should teach alongside language to develop students’ language.’* Another teacher T0013 added that *‘culture is learned by imitation but forgotten, so it is important to teach it in EFL classrooms so as to be remembered and increasing students’ motivation in learning English.’*

- DISCUSSION

As the review of the literature shows, culture is an elusive construct with a number of different meanings for individuals in different contexts (Nieto, 2002; Gorjian & Aghvami, 2017). Regarding the sub-second research question, *‘How do Libyan EFL teachers define the concept culture in general?’*, the results of both the questionnaires and interviews show that the majority of teachers’ definitions are directly related to their experiences in their own culture (Libya) and their particular way of life. Two main factors seem to be influential on the majority of Libyan EFL teachers’ conceptions: sociocultural factors and politics. Accordingly, they provided two main definitions to the term ‘culture’. The majority of Libyan EFL teachers’ responses

defined 'culture' as being divided into aesthetic aspects (big 'C' culture that includes law, education, history, education, economics, knowledge, science, literature and weather (Adaskou *et al.*, 1990) and sociological aspects (small 'c' culture that encompasses religion, traditions and values (Goode *et al.*, 2000; Lee, 2009). However, they emphasised the sociological aspects of culture related to people's own way of life, social values, behaviour, beliefs and traditions, suggesting that their definitions are directly related to their particular way of life (cf. Önalán, 2005). This is due to the fact that Libya is an Islamic and conservative society, and is recognised as having great influence over Libyan people's behaviours, thoughts and beliefs (Zainab & Bob, 2011). This also indicates the significant degree to which Libyan people respect and adhere to their religion and social values (Abubaker, 2008).

The unstable situation in Libya, following on from the revolution in 2011, has also undoubtedly influenced the majority of Libyan teachers' views. Thus, they defined culture in terms of their particular view and attitudes toward Western politics. This finding is similar to that of Boghani (2015), who highlighted that Libyan people are incredibly disappointed with life. Arguably, many Libyans have become frustrated and annoyed by instability and insecurity post-revolution. Libyans do not feel safe and their law no longer protects them. Many police stations are no longer operational; in fact, the police themselves can be frightened of intervening in lawless situations. Libyan people rely on militias with which they have a personal relationship to settle their scores (Boghani, 2015). A key theme here is that politics and external events can impact greatly on perceptions of teachers when defining the term of culture; nonetheless, consideration of such events is mostly lacking in the literature. This raises a number of questions for researchers and for the field overall. If it indeed is the case that culture changes so much, the question then arises as to how some researchers and research (e.g., Hofstede, 2001; Hampden-Turner and Trompenaars, 2008) can claim that this is not the case. Does this mean that, through a particular lens, culture does not change?

Further, some teachers also perceived culture as not a static entity but rather a continually changing one (Fox, 1999; Robinson, 1988, cited in Thanasoulas, 2001). In the context of EFL classrooms, several researchers (e.g., Lessard-Clouston, 1997; Dema & Moeller, 2012) state that teaching the dynamic aspects of target and native cultures is necessary for students to increase their cultural awareness and

sensitiveness. They may help to make language classes more dynamic and active (Dema & Moeller, 2012) and ultimately relevant. However, Hofstede (2001) contend this view and he states that there are some shifts over the years but very little and also that they all shift together, therefore, he argues that "the scores can be assumed to be stable over time" (10 Minutes with Geert Hofstede, 2014). It has indeed to be a key argument of the essentialists such as Hofstede (2001) and Hampden-Turner and Trompenaars (2008) that culture does not change, because, logically if it did change, then their culture training material would become irrelevant - and they still claim it as being representative of culture even though they are based on many results and data that was gathered more than forty years previously.

Equally the interview results revealed that teachers believe that every society has different cultural aspects but that each has its own ways of dealing with these aspects. Every culture has a common way of thinking and behaving in addition to its positive and negative aspects (cf. Brown, 1999). In this regard, 'Libyan culture' was felt to have its own tradition, values and way of life, but so does 'America' (cf. Coakley, 2008). In terms of educational contexts, the need to combine language and culture was highlighted by most Libyan EFL teachers of this study. Various scholars (Brown, 2007; Byram, 2012; Kramsch, 2013) have highlighted that language and culture cannot be separated and are interrelated, and that students should develop both linguistic and intercultural competences if they are to be able to face difficulties during communication with Western people (Kramsch, 2013; Barrett *et al.*, 2014). These findings support the study undertaken by Gonen and Saglam (2012), who found that most Turkish EFL teachers believe language and culture to be interrelated. Thus, teaching language without some link to its cultural context is problematic. This is owing to the fact that cultural awareness is centred fundamentally on the link between the use of language teaching and the teaching of cultural knowledge and its implementation (Baker, 2012).

4.1.2 SECTION II: GOALS OF TEACHING ENGLISH IN LIBYAN EFL CLASSROOMS

This section explores Libyan EFL teachers' main goals of teaching English. Following the questionnaire, two follow-up interview questions were asked with the aim of investigating the status of Western cultures in Libyan EFL textbooks for

secondary schools, as well as whether Libyan EFL teachers sought to integrate Western cultures alongside textbooks. This would help identify the shortcomings of the books and the difficulties Libyan teachers of English could encounter when teaching English.

A. QUESTIONNAIRE DATA

- Goals of Libyan EFL Teachers in Teaching English

This section aimed at answering the research question *‘What are Libyan teachers’ and learners’ goals of teaching and learning English language? Is teaching and learning culture a key aim?’* This section is important owing to its ability to help to determine the motives, and the kind of direction or orientation teachers’ goals have. Teachers were asked to give their view by selecting one of the options detailed in the column in Table 4.3 below.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S2Q1	I teach English because I would like to help my students to know more about Western cultures.	Count	216	91	0	37	145	307	182
		Row N %	44.1	18.6	0.0	7.6	29.7	62.8	37.2
S2Q2	I teach English only to help learners to avoid grammatical errors when speaking English.	Count	208	101	0	82	98	309	180
		Row N %	42.5	20.7	0.0	16.8	20.0	63.2	36.8
S2Q3	My main goal of teaching English is to integrate Western cultures when my textbook has ignored it.	Count	216	118	0	49	106	334	155
		Row N %	44.2	24.1	0.0	10.0	21.7	68.3	31.7
S2Q4	I teach English only to help my students to pass in exams.	Count	64	34	5	107	279	98	386
		Row N %	13	7.0	1.0	21.9	57.1	20.0	78.9
S2Q5	I really like teaching English to help learners to speak English fluently and accurately with speakers from Western cultures.	Count	99	59	4	200	127	158	327
		Row N %	20.2	12.1	8	40.9	26.0	32.3	66.9
S2Q6	I teach English because it is important for my students’ to get a good job.	Count	88	63	0	98	240	151	338
		Row N %	18.0	12.9	0.0	20.0	49.1	30.9	69.1

Table (4.3) Teachers’ general goals of teaching English

The results show that the main goal of the majority of teachers was, in fact, not to integrate and teach Western cultures, which received ‘strongly disagree’ and ‘disagree’ as the highest percentages at 44.2% and 24.1%, respectively.

- DISCUSSION

In terms of how these results relate to the literature, the findings revealed that most Libyan EFL teachers' main goals in teaching English were perceived to be more instrumental than integrative. Thus, they seem to rarely incorporate Western cultures into language classrooms and taught English in order to help their students to attain non-interpersonal targets, such as to pass an exam and obtain a good job (Youssef, 2012). This result is supported by various Libyan researchers (e.g., Alhmali, 2007; Shihiba, 2011; Dalala, 2014; Abukhattala, 2016), who highlight that Libyan EFL teachers teach English to help their students to speak English accurately and fluently only in order to prepare themselves for exam success and thus help secure future employment. These are external motivators that align with Libyan social expectations. According to Abukhattala (2016), teaching and learning for exams have become the 'guiding principle' of school life in Libyan classrooms. However, teaching English in Libyan secondary schools does not aim at integrating culture into the teaching of language knowledge and skills (Omar, 2014). Asker (2011) contends that Libyan EFL teachers should be made aware that their responsibility is to teach their learners to utilise language in order to function both externally and internally. Western cultures need to be incorporated into the teaching of language knowledge and skills so that students can learn to talk in culturally appropriate ways (Crozet & Liddicoat, 1997 as cited in Nguyen, 2017). In addition, EFL teachers need to remember that cultural exposure means students can use language more authentically and with more effective meaning, thus increasing their functionality (Brown, 2001).

B. INTERVIEW DATA

- Teachers' Perceptions of the Use and Purposes of EFL Textbooks in Libyan Secondary Schools

The interview method investigated the main aim of teaching the current English textbooks (years 1 and 2) of Libyan secondary schools, whether communicatively, linguistically, culturally or all. The key finding of this section shows that EFL textbooks were a key component for Libyan EFL teachers. The majority of teachers (17 of 20) felt that the two textbooks aim at helping students to reach specific goals,

such as communicating accurately and fluently, achieving scores and passing exams, rather than developing their ICC (e.g., T002; T007; T009; T016; T018). One teacher T009 commented that the Year One textbook aims at *'improving students' oral and written skills rather to communicate successfully in order to get a good job with high salary in future.'* Western culture is not the focus, and so textbooks were only felt to offer superficial and simple information about such cultures (e.g., T003; T005; T020). Also, 16 teachers (e.g., T008; T011) reported no link between native culture (Libyan culture) and Western cultures (e.g., the UK) because they thought this could negatively affect students' belief, values, tradition and behaviours. Teacher T008 stated that *'the values and beliefs of Western culture are against our Islamic culture. This might be impacted on students' behaviour and beliefs.'*

Libyan EFL teachers were also asked whether or not they were satisfied with the language input presented in their EFL textbooks. The results revealed that more than half of the teachers (14 of 20) reported that the two books failed to consider Libyan students' objectives, interests and needs, and, moreover, that the topics, exercises and activities are quite simple, superficial and limited (e.g., T004; T009; T012; T018; T020). They added that grammar and vocabulary tasks were incorporated within the lessons of reading and speaking, and that these tasks were believed to be the easiest for their students (e.g., T004; T009). As a result, most Libyan students do not feel interested when they learn English and would learn English either because it was compulsory or because it would be helpful to get a job in the future (e.g., T002; T010; T015). One of the teachers (T020) commented that *'In Libya, students who graduated from English at university could obtain a job without much difficulty and also relatively quickly.'* In addition, the contents of the current textbooks were perceived as being easy to teach and prepare (e.g., T005; T009; T012). However, these textbooks, regrettably, overlooked teaching Western cultures despite most teachers felt that teaching Western cultures is necessary and important (e.g., T015; T020). Teacher (T003) believed that,

'Focusing on teaching Western cultures will develop learners' capacity to interact with other Western people; avoiding cultural shock; qualifying them as citizens capable to live a positively and jointly in the communities of Western cultures.'

- DISCUSSION

In terms of how these results relate to the literature, the findings of the present thesis have revealed that the main aim of the two Libyan EFL textbooks (Years 1 and 2) were perceived to be communicative and linguistic but not cultural. This finding is in agreement with the study of Aliakbari (2004). In addition, the findings of the present thesis also revealed that the textbooks combined traditional (GTM) and communicative approaches. The books lack interesting and comprehensive topics or a variety of activities in supporting students' interests and needs (cf. Al-Akraa, 2013). Alsamani (2014) posits the view that incorporating cultural knowledge in EFL textbooks is fundamental. Accordingly, there is a need for textbooks to incorporate the most fundamental of knowledge relating to the target culture's norms and values; this helps to provide students with the opportunity to develop awareness not only on the English language's linguistic code, but also facilitates effective communication with its native speaking community. This allows intercultural understanding and intercultural communication without the confusion (Fageeh, 2011)

The findings of the current study also show that, they focus on the memorisation of vocabulary, the application of grammatical structures, and developing an understanding of reading texts (cf. Orafi & Borg, 2009). There is little balance between linguistic and cultural aspects. In the view of Yang & Chen (2016), when teaching language, if teachers use textbooks, culture can still be identified. Language teachers could try to integrate cultural topics alongside textbooks so as to help learners to build more substantive intercultural competence in the EFL classroom (Gómez-Rodríguez, 2015). This would help to develop their intercultural understanding so as to fit into a globalised world, wherein individuals from diverse cultural backgrounds develop international relationships become competent intercultural speakers of English (Banks, 2004 as cited in Gómez-Rodríguez, 2015) and become tolerant of two different cultures (native culture and target culture) (Corbett, 2003).

- Teachers' Perspectives regarding Teaching Western Cultures in Libyan EFL Textbooks for Secondary Schools

This research has failed to identify any Libyan study that seeks to investigate cultural content in the current EFL textbooks for secondary schools. Thus, the current thesis attempts to find out teachers' perceptions about teaching Western cultures in Libyan EFL textbooks. The key finding was that the EFL textbooks for Year One and Year Two were not perceived as teaching Western cultures successfully or appropriately. Teachers were first asked about the cultural contents of the two textbooks used in the classrooms, with most of them (13 of 20) stating that the Year One textbook mentioned only two countries, namely the UK and Australia, but that other countries, such as Canada or the US, were not mentioned in the book (e.g., T001; T006; T014). The information provided about the UK and Australia was perceived as scant and sparse. The book mentions some cities of the UK, such as Manchester and London (e.g., T007; T008). The cultural information was inserted in the form of pictures. For example, the book provided photos of the London Eye (an attraction) and Manchester city. A teacher T020 stated *'The book provides a picture of London Eye and ask students to work in pair and talk about the picture. The book does not provide any information about London Eye.'*

Moreover, teacher T009 added that *'the lesson that talks about Manchester provides little information about the city and its people: for example, it is cold city and its people are unfriendly.'* However, other cultural aspects, such as traditions, education, beliefs, values, politics rules, gestures, food and others, were ignored (e.g., T008; T0013; T015; T019). Thus, there is no balance between linguistic aspects and culture, or even between the themes of cultures, i.e. big 'C' culture and small 'c' culture. In addition, the cultural information provided in the book was felt to be *'worthless'* (e.g., T006; T011), *'meaningless'* (e.g., T007), *'boring'* (e.g., T005), *'oversimplified and short'* (e.g., T008), *'stereotyped'* (e.g., T017), *'static'* (e.g., T006) and *'unorganized'* (e.g., T010). The cultural information of the Year One textbook was not perceived to bias to any type of culture (Western cultures, Libyan culture and international culture), although the cultural information of Western cultures was perceived to be biased to the UK's culture as opposed to American and Canadian cultures, which are not at all covered.

Following this, teachers were asked to add anything concerning their perceptions on the language and culture input presented in their Year One EFL textbook. Most teachers reported that Libyan and international cultures are ignored (e.g., T007, T009; T014). Teacher T007 commented that *‘the Year One book provide little information about attractive places in Rome, Madrid, London, Dubai besides some attractive places in Libyan cities such as Lake Umma al Maa.’* In addition, the book was felt to deal with general topics describing events, such as *‘an accident or about the character Samir’s routine days.’* It was considered a very weak book that did not meet Libyan students’ level, needs and goals (e.g., T009; T017).

Regarding Year Two EFL textbooks, all teachers felt that Western cultures were completely overlooked. The majority of the teachers (e.g., T005; T016; T018) strongly criticised the book as the two disciplines of Year Two (literary and scientific) used the same book without paying attention to the needs of students. This was believed to negatively affect students’ learning processes for future studies at university (e.g., T011; T012). In addition, they (e.g., 003; 004; T016; T017) believed that the book focussed more so on science, and it was perceived to be biased to international cultures (e.g., Egypt, Italy, and Saudi Arabia). Teacher T005 commented *‘the textbook provides a lesson about “Nile river in Egypt” and another lesson about two scientists: “Ibn Sina” and the “Egyptian Majdi Yacoob”.’* Only one lesson talked about Libyan culture—that entitled *‘Our Culture’* (e.g., T004; T009; T015)—with brief discussion on the Mizmar Libyan instrument (tradition), Mosque (beliefs), Mecca (famous city, Saudi Arabia) and Misurata (famous cities, Libya) and the Egyptian author Najeeb Mahfouz (literature) (T007; T011; T018). Along these same lines, most teachers reported that the Year Two book contained numerous lessons that talked about imagination stories with unknown characters (e.g., T005; T013).

Finally, teachers were questioned about their reasons for not supporting the teaching of Western cultures in the two English textbooks, although the authors of these textbooks were from the UK. Most teachers thought that this may be because the Libyan Ministry of Education controls the curriculum, its design and its content. They shape the curriculum to their own particular views and do not offer teachers an opportunity to participate in giving their views about the aims and purposes of the EFL textbooks (e.g., T001; T006; T007; T011; T012). One teacher T011 commented *‘Libyan EFL teachers did not participate in designing the current EFL textbooks.’*

They teach these books without attending training courses that help them to teach these books appropriately.'

- DISCUSSION

Concerning how these findings compare with the literature, the results of the current research show that the Year One and Year Two EFL textbooks were not perceived to be teaching Western cultures successfully. They have been designed to familiarise Libyan students with the linguistic and communicative aspects of language at the cost of Western cultural elements. Regarding the Year One textbook, the results showed that the majority of Libyan teachers felt that only a few superficial cultural contents of Western countries were presented in the textbook that are not adequate for students to develop their communicative competence. The cultural information has been inserted in the form of pictures and is also presented in some short-read passages in reading lessons or in short communicative conversations in speaking lessons. Teaching culture appears not to be the main aim of the textbook and, more so, if it is present, the content is very weak, static, superficial, stereotypical, simple, boring and biased (cf. Lee, 2009; Anggraini *et al.*, 2014). Nevertheless, this result is incompatible with those of Yamanaka (2006) who found that English speaking countries such as the UK, the US and Australia were included in nine Japanese EFL secondary school textbooks and were presented successfully so as to increase the overall degree of awareness of students of being Japanese citizens in a globalised arena. It may be suggested that teaching cultural topics with nuance is important in regards its need to disregard stereotyping, simplifications and biases. This could present one rationale for the inclusion of various different materials and resources, communicating varying perspectives, in teaching (Lund, 2014). Dealing with and arguing stereotypes and providing recommendations as to varying perspectives are both fundamental aspects of intercultural competence development (Byram *et al.*, 2002).

Regarding the Year Two Libyan EFL textbook, the current study revealed that it ignores Western cultures but provides some limited information about international cultures. Libyan culture is also somewhat ignored. Culture can be represented in various ways. Cortazzi & Jin (1999) categorised the sources of cultural information into three types: first, source culture (local culture); second, target culture (cultures of native speakers of English); and third, international target culture (cultures of non-

native speakers of English where English is not used as a native language). Relating these ideas to the results of the current study, most respondents agreed that the Year One textbook does not emphasise one category of culture; rather, it provides very superficial information about Libyan culture, target cultures and international culture, whereas Year Two textbook was perceived to be biased towards international cultures (e.g., Egypt, Italy and Saudi Arabia). The findings of Olajide (2010) support the present finding; however, others, such as Sugirin *et al.* (2011) and Al-Sofi (2018), contend this view. As an example, Al-Sofi (2018) presents the view that local, target and international target cultures are discussed to some degree in EFL textbooks in the Saudi Arabia. The cultural factors in this regard are highlighted in both implicit and explicit ways. It may be considered that this particular finding seeks to encourage its readers to adopt approaches of cultural diversity. As opposed to restricting learners to the use of just one resource, providing a number of different passages and texts from a variety of resources is most suitable. It may be posited that the lack of reference to different cultures in the learning materials could result in a lack of understanding in target language communication. As such, there is a need for EFL textbooks to encompass cultural assessment so as to establish the degree to which students' needs can be met and to further highlight the lack of any cultural aspects (Abbasian & Biria, 2017).

Thus, a key theme here was that the two EFL Libyan textbooks were generally not designed to foster Libyan students' familiarity with the local, target or international cultures. Libyan teachers should try to raise students' awareness of both their native and Western cultures during the process of learning English to help engage students' interest and foster their motivation (Kirkgöz & Ağçam, 2011). Finally, the findings of the present study also revealed that most Libyan EFL teachers identified the possible reason behind these apparent deficiencies. They suggested that this is due to Libyan government control over designing the purposes of EFL secondary school textbooks (cf. Lee, 2009). Curriculum designers and Libyan teachers of English have not been involved regarding the content of the textbooks. This finding is supported by several Libyan researchers (e.g., Omar, 2014; Altaieb & Omar, 2015), who reported that Libyan teachers of English have no control over material and have no opportunities to be involved in designing or developing the curriculum. The point may be argued that textbook should provide diversity when presenting its cultural topics so as to

encourage EFL Libyan teachers to provide their students with insight into various cultures so as to broaden their understanding of intercultural aspects (Reimann, 2008).

- Integrating Teaching Western cultures by Libyan EFL Teachers beside EFL Textbooks

The current thesis, through the completion of semi-structured interviews, aimed at investigating the difficulties (e.g., lack of time and space) Libyan teachers face that impact on their ability to integrate Western cultures in the classroom. The key findings of this interview include that the majority of the teachers (17 out of 20) did not try to integrate Western cultures, although they were found to possess reasonable knowledge about them and apparently understood the effectiveness of teaching Western cultures (e.g., T006; T008; T009; T013). Then, follow-up questions were asked in an effort to explain which sources of knowledge assisted them in increasing their knowledge about Western cultures. They mentioned ‘TV’ and ‘Internet’ as the main sources of information relating to Western cultures. They helped them to get valuable cultural knowledge, mainly about America and Britain. Teacher T013 commented, *‘Using Facebook and watching on British and American films and series on TV helped me to obtain much information about American and British cultures, their health cares, celebrations, food, beliefs and law rules and others.’* Conversely, only three teachers (T002; T015; T018) added cultural knowledge about the UK when they had the time to engage their students in learning. They lived in the UK for more than three years. They had been undergraduate students in the UK. Teacher (T015) made the following comment:

‘I travelled to the UK in 2008 for studying undergraduate degree and I lived there for five years. I have got good information about how British people behave, speak and eat. I also know UK’s political rules, education system, proverbs, body language, festivals, popular places and other cultural aspects.’

Following this, these teachers were also asked to explain how they introduce Western cultures in the classrooms. They reported that they added additional information to the cultural lessons of textbooks and further expanded the lesson with their cultural

information. They only focused on British culture and ignored other cultures, such as those of America, Australia and Canada. They provided cultural information only when considered themselves to have the time and space, and without prior preparation. Interestingly, these teachers garnered positive reactions from their students in regards teaching these cultures. The atmosphere of the class became active with questions asked and more oral communication. The feedback of students was said to be very positive and active, with most students showing interest and excitement. Importantly, although they strongly disagreed with the use of Arabic, insisting English should be used in-class to improve students' oral communication, they mostly used the first language when explaining cultural topics in an effort to gain time and facilitate understanding, especially for those students whose English was seen to be weak. Teacher T015 said, *'Frankly, I always try to use English but my students are not good in English, so, I used Arabic when teach English and culture.'* Furthermore, when these teachers were asked which cultural aspects they integrated, they reported that there were a number of different cultural aspects (e.g., *popular places, weather, food, behaviour, celebrations, gestures, education and law rules*), and at the same time the students were encouraged to identify differences between Libyan and UK cultures.

Finally, Libyan EFL teachers were requested to identify the main difficulties and challenges they felt impacted their ability to integrate Western cultures. All teachers provided different difficulties, but the main ones were identified as follows: time and space limit; lack of school facilities and training courses; fear of negatively affecting students' cultural identity in addition to lack of encouragement and support from the government, school or inspectors (e.g., T003; T008; T009; T019). Firstly, the problem of 'time' was seen to prevent the majority of Libyan EFL teachers from integrating Western cultures owing to an overcrowded curriculum (e.g., T003; T017). Some teachers clarified that one lesson from the textbook takes much more time to complete, with the teacher unable to finish it in 45 minutes (e.g., T009; T013). They felt that it is difficult to teach some cultural aspects, such as the UK's literature or history, in 45 minutes or in one class only. Teachers T012 commented, *'I have to complete all units of the textbook before the final exams. I do not have the time even to think about integrating any additional materials for teaching language or culture.'*

Secondly, a lack of sufficient training courses is another constraint for Libyan EFL teachers when it comes to integrating cultural topics in their classes (e.g., T003, T0012). Most teachers seem not to have clear objectives, effective methods or appropriate strategies in place to assist them in integrating cultural topics. Teacher T012 said, *'My government has never provided any training courses for teaching Western cultures. Thus, I do not know how I choose the perfect methods to introduce the cultural topics next to the EFL textbook.'* In addition to this, many teachers believed that appropriate training courses play an important role in increasing their confidence when introducing cultural topics and explaining important aspects of Western cultures, such as *'non-verbal communication'* and *'social problems'* (e.g., T003; T011).

A lack of encouragement, advice and support from the government, schools and teachers' inspectors is another problem affecting most Libyan teachers' performance and competence. As a result, Libyan EFL teachers do not integrate Western cultures alongside textbooks (e.g., T003; T012; T016). Most teachers also thought that the Libyan government does not support them financially in terms of school facilities and did not offer professional training courses in Libya or abroad when it comes to developing their teaching methods and strategies, which would increase their cultural knowledge about Western countries, their people and societies (e.g., T008; T0012). Lastly, fear that Libyan students may not accept Western cultures is also another problem that did not help most Libyan teachers in integrating Western cultures (e.g., T004, T006, T020). They provided two main reasons: *'affects their cultural identity'* (e.g., T006; T008) and *'learners' low level of language proficiency, so teaching culture is difficult for these students'* (e.g., T011; T020). Teacher T006 said *'We live in a Muslim culture and it is not easy for the students to accept these culture because they are still young and easy to affect negatively their behaviour and tradition.'*

Regarding the first key research question, *'What are the main goals of teaching and learning English in Libyan secondary schools? Is teaching and learning culture a key aim?'* the present study reveals that language teaching in Libyan EFL classrooms mainly aims at helping Libyan learners to achieve their instrumental targets rather than integrative ones.

- DISCUSSION

In terms of how teachers' perceptions compare with the literature, the findings of the current thesis reveal that the majority of Libyan EFL teachers did not try to incorporate Western cultures besides through the use of textbooks, although they seemed to be aware of the effective role of teaching Western cultures in language classrooms (cf. Nemati *et al.*, 2017). However, the study of Aydemir & Mede (2014) is inconsistent with the results of the current study, illustrating that Turkish EFL textbooks are most commonly incorporated target culture (e.g., American and British cultures) with different activities (e.g., watching TV, using Internet, playing games, etc.). Only a few Libyan EFL teachers integrated a number of cultural aspects from Western cultures; this may be owing to their personal experiences in the UK (cf. Yang & Chen, 2016).

In addition, the present study shows that, although most Libyan EFL teachers were seen to have reasonable knowledge concerning Western cultures and were aware of the importance of teaching these cultures, they nonetheless faced different obstacles. These difficulties include: shortage of time and space; lack of training, fear that the students would not accept the Western cultures; in addition to lack of encouragement and support from government and inspectors (cf. Christiansen & Silvas, 2016). Some of these difficulties could be overcome through the use of authentic materials and the creation of additional materials that meet students' needs, expectations and interests (Ulum & Bada, 2016). The current study also revealed 'a lack of time and space' as the primary difficulty as a result of an overcrowded curriculum and syllabus constraints. Most Libyan teachers of English complained about the long hours in teaching English from textbooks. They have to follow the content of the textbooks because students will be tested only from textbooks—not from supplementary resources (cf. Kahraman, 2016). Moreover, the present research also shows that Libyan EFL teachers do not know how to integrate Western cultures into the EFL classroom since they lack sufficient training on how to suitably deal with cultural content (cf. Gonen & Saglam, 2012). Thus, Libyan teachers' views are comparable to those of Turkan & Celik (2007), who highlight that the absence of training concerning the cultural integration of Western cultures could potentially lead to future educators' shortage of knowledge, their fear, and unsuccessful teaching practices regarding

culture. Thus, EFL teachers need suitable training to assist them in: mastering the curriculum they will teach; mastering methods of teaching they will use; and helping them be confident of themselves as responsible teachers (Schelfhout *et al.*, 2006).

In the same respect, absence of support and encouragement from the government and inspectors is another problem facing Libyan EFL teachers of the current study. Teachers lack any type of support from school, their own inspectors and the government when it comes to motivating them to teach culture effectively. For example, the Libyan government does not provide effective school facilities and resources, such as visual and audio aids. In addition, they do not give teachers the opportunity to travel abroad to attend teacher training courses relating to teaching English and culture (cf. Omar, 2014). It can be suggested that, in order to help teachers teach Western cultures, the government should offer facilities in schools, such as technology and visual aids, and provide up-to-date EFL textbooks that relate to Western cultures, which would enrich the process of teaching so as to attain progress in learning (Lee, 2005).

Lastly, the present thesis has revealed that the fear that Libyan students may not accept Western culture is a problem impacting Libyan teachers the most. Teachers are afraid to teach Western cultures owing to two main reasons: students' low level of English and the fact that learning Western cultures may have a negative effect on their own cultural identity, which could lead students to reject the idea of learning Western cultures (cf. Gonen & Saglam, 2012; Choudhury, 2014). According to Choudhury (2014), students' fear of losing their own cultural identity through the influence of the target culture is recognised as the main problem resulting from integrating and teaching the target culture in language classroom. This may be categorised as 'linguistic imperialism'. Accordingly, it would appear to be more logical to take into account the various potential obstacles in order to ensure culture teaching can be facilitated. Without overcoming such obstacles, language teachers will continue to face problems incorporating culture when teaching a FL (Yang & Chen, 2016).

4.1.3 SECTION III: VALUE AND USEFULNESS OF INTEGRATING AND TEACHING WESTERN CULTURES IN EFL CLASSES

This section aims to find out teachers' perceptions regarding values and usefulness of Integrating and Teaching Western cultures in EFL classroom. It is significant to ascertain if the teachers give priority to teach culture or language or both.

A. QUESTIONNAIRE DATA

Table 4.4 shows the results relating to the extent to which teaching Western cultures are useful in EFL classrooms. There were six statements under this section, and teachers were asked to give their views by selecting one of the options.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S3Q1	I think teaching culture is important to improve my students' English communication to face some difficulties when communicating with English speakers.	Count	54	44	5	163	223	98	386
		Row N %	11.0	9.0	1.0	33.3	45.7	20.0	78.9
S3Q2	I think it is not very important to integrate and teach Western cultures in my class.	Count	239	107	15	49	79	346	128
		Row N %	48.8	21.9	3.1	10.0	16.2	70.8	26.2
S3Q3	I believe teaching Western cultures helps my students to gain information about the facts and artefacts of these cultures.	Count	49	29	0	59	352	78	411
		Row N %	10.0	5.9	0.0	12.1	72.0	16.0	84.0
S3Q4	I believe that teaching cultures of Western people is important to understand the main bases of the Western cultures (e.g. Behaviour, traditions, values and beliefs).	Count	75	42	0	93	279	117	372
		Row N %	15.3	8.6	0.0	19.0	57.1	23.9	76.1
S3Q5	Teaching and learning culture is useful and important to obtain positive attitudes towards the community of Western cultures.	Count	102	53	5	112	217	155	329
		Row N %	20.9	10.8	1.0	22.9	44.4	31.7	67.3
S3Q6	I believe that teaching about teaching Western cultures in EFL textbooks is valuable in creating students' interests and motivation in learning the foreign language.	Count	39	54	0	88	308	93	396
		Row N %	8.0	11.0	0.0	18.0	63.0	19.0	81.0

Table (4.4) Teachers' responses on values and usefulness of integrating and teaching Western cultures in English classes

As shown in Table 4.4, the third and last statements received a high percentage of more than 80%, which suggests that teachers believe that teaching and learning

Western cultures is important and necessary. The most strongly supported reason for teaching Western cultures is teachers' belief that knowledge of these cultures is important in communication when seeking to help students to avoid cultural misunderstandings and heighten their motivation and interest in learning English and its cultures.

B. INTERVIEW DATA

This section aims at investigating Libyan EFL teachers' perceptions about teaching Western cultures alongside textbooks. The semi-structured revealed results similar to the questionnaires, highlighting that Western culture is considered an essential aspect of FL teaching and learning. The key finding is that the majority of teachers (17 of 20) perceived teaching Western cultures in EFL classrooms as being important to developing students' linguistic and intercultural competences (e.g., T003; T006; T014; T015; T020). Three teachers (T004; T009; T019) refused the idea of integrating teaching Western cultures in the EFL classroom: they believed that teaching Western cultures is difficult and harmful. They stated that it is difficult because it is not suitable for students with low levels of English. It is also harmful because it will affect students' own cultural identity who live in an Islamic conservative culture (Libya) that is completely different to that of Western cultures.

Teachers were asked to clarify the reasons behind emphasising the necessity and importance of integrating Western cultures in EFL classes. Many teachers (17 of 20) reported that teaching Western cultures might help students who think about travelling or migrating to the UK or USA to live, thus encouraging them to move away from the poverty and war in Libya (e.g., T003; T006; T020). As a result of this war, there is a huge number of young people risking their lives crossing the Mediterranean Sea to reach Europe illegally. Teacher T005 commented:

'I felt that most my students wishes to travel abroad to escape from the civil war in Libya. They thought that they have no future in Libya and they believed that traveling abroad is the only solution to achieve their goals like complete their academic studies as well as to live safely and comfortably life there. Therefore, I think that teaching Western cultures is necessary for these

students to avoid cultural shock and help to them communicate appropriately.'

Importantly, although these teachers expressed resentment towards Western countries because they feel such regions are responsible for the current difficulties in Libya, they also hold the view that students are still young and have the right to live safely in order to achieve their goals in life and in their studies (e.g., T001; T012; T013; T020). They added that students would learn best if they travelled to Western countries, such as Britain. Teacher T012 said *'My friend lives in the US and he decided to live there because he thought about his children's safety, education and comfortably.'*

Along these same lines, the majority of teachers (15 of 20) perceived that teaching Western cultures is important and may help students in *'improving their language proficiency'*; *'developing both their cultural understanding and communication competence'*; *'raising their motivation to learn English'*; and *'fostering their respect and tolerance attitude.'* Thus, linguistic aspects are not enough for students to be competent in using English (e.g., T011; T012; T016). Finally, when teachers were asked to add anything concerning their perceptions of the benefits of incorporating Western cultures in an EFL classroom, most teachers (16 of 20) felt that teaching Western cultures may help students to achieve both their instrumental and integrative goals (e.g., T001; T008; T011). The main reason behind this finding was that teachers believed that most Libyan teachers learn English only to achieve their instrumental targets, such as to pass exams and find a good job in the future (e.g., T007; T0013).

- DISCUSSION

In terms of how teachers' perceptions compare with those in the literature, the questionnaire and interview findings of the present study have revealed that the majority of teachers strongly support integrating and teaching Western cultures in English lessons. They recognised culture, communication and language as being indivisible, meaning it was vital to include cultural aspects, as well as the grammar of the language, in order to increase students' interest and motivation in learning more about Western cultures (cf. Farooq *et al.*, 2018). Nevertheless, this finding is in contrast with the study of Yang & Chen (2016), who found that Chinese EFL teachers were not aware of the close correlation between culture and language in the FL

classroom because they considered the teaching of grammar as more important and easier than teaching the target culture. Arguably, Western cultures need to be assimilated with the teaching of language knowledge and skills in order to ensure successful and appropriate communication (Nguyen, 2017). In this case, students can produce respect and appreciation for others living in Western countries (Baroudi, 2017).

Furthermore, this study has also revealed that Libyan teachers of English believe that teaching the target culture offers several advantages to learners in EFL classes. One of the most important benefits is helping Libyan students who think about immigration to Western countries when seeking to escape from civil war in Libya. This finding supports Toaldo (2015), who highlighted that, because of the deepening civil war, Libya has transformed from a country of destination or transit for migrants into a country of emigration. In addition, the collapse of the Libyan government following the revolution makes the outsourcing of migrations control untenable. A large number of Libyan people emigrate to Europe because of increasing insecurity, a lack of governance, and a rising level of violence; therefore, teaching Western cultures is important in order to minimise possible misunderstandings of intercultural communication and make communication more efficient (cf. Brdarić, 2016; Mumu, 2017). Arguably, integrating authentic materials in teaching Western cultures is important when it comes to students' thoughts, concentration, and engagement and focus in learning, thereby prompting cultural thinking (Baroudi, 2017).

Finally, teachers have emphasised the benefits of teaching the Western cultures in terms of improving students' language skills, as well as achieving the two goals of learning English, i.e. instrumental and integrative (cf. Genc & Bada, 2005; Ahmed, 2015; Omar, 2014). Such a view provides further validation for the work of Omar (2014), which established teaching and learning English in Libya as continuing to fall short, which influences most Libyan learners' motivation and they learn English only to achieve their instrumental targets. Most Libyan EFL teachers of the present study also mentioned other different benefits that help students to be aware of how they address Western people appropriately, express appreciation and express disagreement politely; develop students' positive attitudes towards and come to be more tolerant with other cultures; increase students' understanding of their own culture; and increase motivation towards learning English and culture (cf. Piątkowska,

2015; Yang & Chen, 2016; Farooq *et al.*, 2018). However, others, such as Alptekin (2005) and Jenkins (2005), refuse the idea of teaching the target culture in language classes and instead maintain that English is a common ‘lingua franca’ around the world, meaning culture teaching should be taught in cultural-free context. As such, irrespective of the avenue taken by teachers, the classroom is an unsuitable environment for reflecting the natural context and its characteristics. It may be stated then that examining and teaching culture provides learners with a basis from which to study the target language owing to the fact that developing insight into culture makes learning a FL more valuable (Kitao, 2000 as cited in Genc & Bada, 2005).

4.1.4 SECTION IV: ATTITUDES TOWARD TEACHING AND LEARNING WESTERN CULTURES

This section aims to answer the second key research question, ‘What are the attitudes and opinions of Libyan EFL teachers and learners towards teaching and learning Western cultures in their classrooms?’ This question investigates the extent to which Libyan EFL teachers agree or disagree with teaching Western cultures that are not aligned with Libyan culture in terms of beliefs, traditions and values, etc.

A. QUESTIONNAIRE DATA

In this section, the attitudes of teachers towards teaching Western cultures can be portrayed in a positive or a negative way, and their attitudes are reflected through the use of five statements, as shown in Table 4.5.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S4Q1	I would prefer not to teach about Western cultures because it affects my own cultural identity and my student’s identity as well.	Count	286	61	10	40	92	347	132
		Row N %	58.5	12.5	2.0	8.2	18.8	71.0	27.0
S4Q2	I think the cultural load in current textbooks is not sufficient for the learners to learn about the Western cultures appropriately.	Count	29	11	0	34	415	40	449
		Row N %	5.9	2.2	0.0	7.0	84.9	8.2	91.8
S4Q3	I think it is not necessary to teach English with its culture in class.	Count	233	114	0	90	52	347	142
		Row N %	47.6	23.3	0.0	18.5	10.6	71.0	29.0
S4Q4	I have positive attitudes toward teaching and learning English with its cultures in the class.	Count	29	74	0	108	278	103	386
		Row N %	5.9	15.1	0.0	22.1	56.9	21.1	78.9
S4Q5	I believe that learning about Libyan culture in English classrooms is more important than learning about the Western cultures.	Count	213	95	14	83	84	308	167
		Row N %	43.5	19.4	2.9	17.0	17.2	63.0	34.2

Table (4.5) Teachers’ responses on attitudes toward teaching Western cultures

Looking at the findings above, the majority of Libyan EFL teachers hold positive views towards the integration of Western cultures in FL teaching. The findings appear that most teachers are aware of the importance of teaching Western cultures although their EFL textbooks pay very little attention to teaching Western cultures.

B. INTERVIEW DATA

This interview data complemented the questionnaire data by adding depth to the perspectives revealed in the questionnaire data. The key findings of both the questionnaire and interviews revealed that the majority of Libyan EFL teachers held positive attitudes towards Western cultures in the Libyan classroom, whilst at the same time held negative views towards the cultural content of their EFL textbooks. Teachers were first asked about their perceptions on incorporating Western cultures in language classes; 17 of 20 teachers expressed positive attitudes and tendencies towards the teaching of Western cultures (e.g., T002, T006, T011, T012, T015). The remaining teachers (T004; T009; T019) however, for various reasons, believed only language should be taught and that Western cultures must be completely ignored. Teacher (T019) stated, *'Western cultures are the most racist countries, and had many 'bad' qualities that would affect negatively students' behaviour and cultural identity.'* Importantly, they expressed their aversion to Western countries because of their interference in the internal affairs of their own country in 2011, which subsequently was seen to lead to the deterioration of security and the outbreak of civil war, which are still continuing. Teacher T004 said *'I hate Western countries because they destroy my country and sparked the sedition and discord between Libyan people, which led to civil war.'*

Next, Libyan EFL teachers were asked a follow-up question to reflect on their agreement about integrating Western cultures. The findings revealed that the majority of teachers perceived that teaching Western cultures is important, necessary and beneficial owing to the fact we live in an era of globalisation, meaning it is very important to equip learners with a high level of ICC (e.g., T005; T008; T017; T003; T018). In addition to this, most teachers stated that teaching Western cultures would help students to modify their attitudes towards these cultures because most Libyan people have a negative image about Western cultures owing to previous relations between the government and Western countries, such as the USA and the UK (e.g.,

T005; T012; T018; T020). More importantly, most teachers supported the idea of teaching both Western and Libyan cultures rather than only Western cultures (e.g., T003; T016; T0017). Thus, they emphasised that comparing and contrasting two cultures is important owing to the belief that students who study at the secondary level are still young, meaning learning about Western cultures could risk a loss to their cultural identity. They also felt that their students do not have sufficient information about Libyan culture; hence, a combination of the two cultures could increase their understanding of their own culture.

Subsequently, the teachers were asked another follow-up question regarding the cultural aspects of Western cultures they consider to be essential for incorporation in their EFL classes. The findings show that more than half of the teachers (14 of 20) thought that students should understand all cultural aspects of Western cultures without any exception, such as literature, healthcare, education, tradition, lifestyle, values, festivals, gestures, etc. (e.g., T003; T012). They felt that Libyan students should benefit from Western cultures in the arenas of *'strict law rules'*, *'of very useful education and health system'* and *'of a first-rate transportation system'*, *'freedom and innovation'* and *'punctuality and politeness'*—all of which were very difficult to find in Libya. Libyan people learning from these areas might develop Libyan society, e.g., in health and education (e.g., T002; T003; T020). Teacher T002 commented,

'British people were felt to be very punctual. If they went to an appointment, they must arrive on time, if they did not, the appointment might be cancelled. However, punctuality in Libya is not important and this is considered as a very uncivilized approach.'

Furthermore, most teachers felt that students should be aware of the negative aspects of Western cultures that contrast with the values and beliefs of Libyan culture as an Arab Muslim country (e.g., T003; T018). They perceived that aspects such as *'illegal sexual relationships'*, *'prohibited intimate relationships'*, *'mixing genders in parties or weddings'*, *'going to discos and bars'*, *'weak family values'*, *'racism'*, *'breakdown of respect for elders and parents'* and *'drinking alcohol'* all go against the values and beliefs of Libyan culture. Understanding the negative aspects could help students to prevent things that may trigger them to *'drug abuse'*, *'alcohol consumption'* and *'sex'* (e.g., T007; T010). Teacher T008 commented the following:

‘Students are still young and do not know exactly what the bad aspects are that go against their Islamic culture. Accordingly, students should comprehend what are these aspects and why we should avoid them.’

In addition, as teachers rightly noted, Libyan teachers are advised to give only superficial information about the aspects that go against the social values of Libyan culture because it is illegal to teach these aspects in the classroom owing to the potential that they may impact students’ behaviour and beliefs, in addition to the fact it is prohibited in law (e.g., T003; T011). Teacher T011 commented, *‘I cannot teach about negative aspects in depth because will definitely influence students’ behaviour, lifestyle and belief. It is also prohibited in law and it may cause significant trouble with headmaster or parents if I teach them.’* Moreover, teachers were also asked to comment on which culture they believed to be essential to incorporate when teaching English in classrooms. The results show that most teachers (16 of 20) were in favour of teaching mostly about Western cultures, i.e. cultures of the UK, USA, Canada and Australia, for instance, in order to raise students’ awareness rather than imposing one culture, thereby avoiding any fear of assimilation into a particular culture (e.g., T008; T010; T016). More specifically, teachers reported that focusing on these four Western countries—UK, Australia, USA and Canada—is important for Libyan students who would have the opportunity to complete their studies in these countries (e.g., T012; T013). Lastly, most teachers added that the current Libyan EFL textbooks are designed to teach language rather than culture. They criticised the cultural content, which they described as being superficial, limited, and does not meet students’ interest, goals and needs (e.g., T006; T010; T017).

- DISCUSSION

Similar to the questionnaire, the results of the interviews support the findings that the majority of Libyan EFL teachers expressed a willingness to integrate and teach Western cultures in the EFL classroom. This general sense of agreement to incorporate Western cultures in the EFL class goes hand-in-hand with what other researchers (e.g., Kramsch, 2013; Kahraman, 2016; Nguyen, 2017; Al-Sofi, 2018) concluded in their studies on target culture. More specifically, most Libyan EFL teachers had a positive impression, as well as affirmative perceptions, towards teaching Western cultures. These teachers emphasised that language and culture

should not be separated (cf. Ahmed, 2015; Farooq *et al.*, 2018). Regardless, however, Adaskou *et al.* (1990, cited in Shah & Jabeen, 2011) present the view that most EFL teachers in Morocco have negative attitudes in regards teaching the target language's culture in the learning environment, positing the view that this would result in dissatisfaction with the local culture, with students recognised as comparing their own culture with that of the language they are learning.

On the other hand, some Libyan EFL teachers appeared not to realise or identify the importance of teaching Western cultures (Abbasian & Biria, 2017). They also expressed their hatred of these cultures, mainly because of their involvement in the Libyan revolution. According to Wight (2017), Western governments are responsible for their role in the devastation of Libya in and after 2011, resulting in Libyan people having struggled to gain access to basic and necessary services, such as salaries, fuel, electricity and healthcare. In addition, these teachers were seen to be concerned about students losing their cultural identity if they were learning about Western cultures (cf. Choudhury, 2014). In addition, they believed that the classroom is only aligned with the teaching of language rules, but is not an appropriate place for the teaching of culture (cf. Krashen, 1982; Damen, 1987). On the other hand, Migdadi (2008) does not agree with this perspective, with the scholar's study establishing that the inclusion of cultural factors of English speaking countries is fundamental when striving to enhance the overall understanding of language and culture amongst learners. The study further highlighted that the teaching of English and its culture did not present a threat to Islamic or Arabic values at the cultural or religious level.

Considering the purpose of integrating Western cultures in language teaching, the current study has revealed that this is important because it will mainly develop learners' language skills; enhance their cultural knowledge, and modify students' attitudes towards Western cultures (cf. Gorjian & Aghvami, 2017). As stated by Omar (2014), throughout the course of the 1980s and 1990s, the teaching of English and Western cultures was prohibited owing to the bad relationship between Western countries and Libya. This has a negative effect on the attitudes of learners, with most of them showing resentment for the UK as a result of the policy. The findings have also revealed that Western cultures are extremely important for learners preparing to travel abroad for the purpose of higher education (cf. Ariffin, 2006; Xiaoyuan, 2009). It is also important that teachers understand students' preferences, needs and interests

in order to improve their performances and increase their curiosity and motivation towards learning about Western cultures. This may also help to make the class more interesting, more active and more dynamic (Dweik & Al-sayyed, 2015b).

Regarding the main means of teaching culture, most teachers of the present study proposed that comparing aspects of native culture with those of Western cultures are the best way of preserving students' cultural identity and developing students' cultural awareness of both cultures. This makes reference to Libyan teachers' concern about students losing their own cultural identity. Thus, they suggested making comparisons between Libyan and Western cultures in order to maintain students' cultural identity, in addition to creating a clear view about both cultures, confronting stereotypes in a direct manner and avoiding generalisation through exploring differences that are seen to exist between cultures (cf. Ariffin, 2006; Mahmoud, 2015). According to Mahmoud (2015), the potential of alienation and assimilation could be reduced through local culture intervention. Importantly, a fear of losing one's own identity could result from a lack of reference being made to local culture. Nevertheless, studies undertaken by Kramersch & Sullivan (1996) and McKay (2003) dispute this view and reject the idea of teaching target culture and support the teaching of only students' native culture in EFL classroom. In this regard, the work of Lado (1957) made reference to the need to garner insight into the local culture before drawing any form of comparison with others. In this vein, Post & Rathet (1996 as cited in Mahmoud, 2015) consider the same perspective, taking the native culture of learners as cultural context within the EFL learning environment. Therefore, EFL teachers arguably should try to improve their knowledge about Western and native cultures, and encourage learners to discover similarities and differences in order to preserve students' own cultural identity and improve their interactions with Western people; they can then construct their own meanings (cf. Kramersch, 1993; Mahmoud, 2015).

Regarding the cultural aspects of Western cultures that EFL teachers should integrate and teach in order to foster students' cultural knowledge in language classes, the findings of the current thesis suggest that all cultural aspects of Western cultures be taught, although some are recognised as going against Libyan cultural values and beliefs. Students should be aware of the negative aspects in order to know how to deal with these aspects properly if they travel abroad. Notably, the teachers preferred to teach the negative aspects superficially in order not to affect students' values and

beliefs (cf. Gonen & Saglam, 2012). This conclusion could provide further support for the work of Mahmoud (2015), who emphasises that unsuitable and forbidden values and norms may be viewed in such a way so as to encourage students to draw contrast with Islamic and Arabic religious and cultural values. Making comparisons in this way could assist students in avoiding strange, threatening and negative values. However, the result of the current study does not match the results garnered by Dweik & Al-sayyed (2015a), who found that Jordanian Muslims EFL teachers completely disagreed with teaching the religious aspects connected to religious ceremonies and places of worship in the UK. This finding reflects that Muslim teachers might feel afraid of involving the religious aspects of the UK that could go against their Islamic culture. Not only are Libyan EFL teachers forbidden from teaching culture, but doing so could create rifts and divides in the classroom. It may therefore be best to simply state that such aspects do exist but that they will not be covered in the classes. Instead, the classes should cover more practical and instrumental aspects of culture so as to assist students if they were to travel abroad; however, students should be aware that travelling abroad will then show them other aspects that cannot be covered in the classroom.

Furthermore, the majority of EFL Libyan teachers of this study were in favour of teaching mostly about native English speaking cultures, including the UK, US, Canada and Australia. This may be due to the fact that English has become a universal language or a 'lingua franca'. This result is incompatible with those of Aydemir & Mede (2014), who found that Turkish EFL teachers focused on teaching different aspects of American and British cultures in classrooms because their textbooks and exams were based on these cultures. Finally, most Libyan EFL teachers who took part in the current study criticised the contents of the textbooks that were deficient in presenting Western cultures and that did not meet students' interests, goals and needs. Additional activities and materials could be used by Libyan EFL teachers to complement textbooks (cf. Larzén-Östermark, 2008). These materials could avoid stereotyped information because such materials might discourage students from learning a new culture (Mahmoud, 2013 as cited in Mahmoud, 2015). Students' ideas, opinions and cultural beliefs need to be accepted and recognised so as to encourage language learning (Mahmoud, 2015).

Concerning the second key question of research question two, ‘What is Libyan teachers’ and students’ attitudes and opinions toward teaching and learning Western cultures in EFL classes at Libyan secondary schools?’, this study has revealed that the majority of Libyan EFL teachers overall hold positive attitudes towards learning Western cultures. They believe that language and culture are two inseparable entities. Additionally, the teachers suggested that EFL teachers should not neglect the role of learners’ native culture as an effort to preserve learners’ sense of identity.

4.1.5 SECTION V: SOCIAL FACTORS AFFECTING ATTITUDES TOWARDS THE TEACHING OF WESTERN CULTURES

There are numerous different factors shaping teachers’ attitudes, either positively or negatively. Accordingly, this section firstly used a questionnaire through the application of a Likert scale to measure the effects of four social factors, namely inspector, the curriculum, and family on teachers’ attitudes towards Western cultures. It assessed teachers’ perceptions of the role of these factors in motivating teaching Western cultures. Secondly, this section used open-ended questions to determine the social factors positively impacting teachers’ attitudes towards teaching Western cultures. Finally, interviews were carried out in order to validate the data of open-ended questions, as well as to investigate the social factors shaping Libyan teachers’ attitudes—not only positively but also negatively.

A. QUESTIONNAIRE DATA

In terms of closed questions, teachers were asked to give their views by selecting one of the options shown below in Table 4.6.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S5Q1	I believe that the EFL inspector plays an important role in affecting teachers' attitudes positively in teaching Western cultures.	Count	64	42	0	127	256	106	383
		Row N %	13.0	8.6	0.0	26.0	52.4	21.7	78.3
S5Q2	Teaching and learning Western cultures is undesirable because it will impact on my students' own cultural identity.	Count	229	56	10	58	136	285	194
		Row N %	46.8	11.5	2.0	11.9	27.8	58.3	39.7
S5Q3	I believe the curriculum influences my attitudes and plays an important role in helping me to gain positive attitudes toward Western cultures.	Count	128	83	5	132	141	211	273
		Row N %	26.2	17.0	1.0	27.0	28.8	43.1	55.8
S5Q4	Family is the main factor that motivates EFL teachers to teach Western cultures.	Count	56	85	0	114	234	141	348
		Row N %	11.4	17.4	0.0	23.3	47.9	28.8	71.2

Table (4.6) Teachers' responses on social factors that affect attitudes towards the teaching Western cultures

Table 4.6 shows that Libyan secondary school English language teachers responded positively to the first statement that sought to explore inspectors' roles in affecting teachers' attitudes in teaching Western cultures. Nevertheless, they believed that Western cultures would not negatively affect their students' own cultural identity. They also believed that family and curriculum together play an important role in encouraging teachers to teach Western cultures.

- OPEN-ENDED QUESTION: One open-ended question was put to the teacher participants as an introduction to discussion on social factors affecting their attitudes: *Are there social factors positively influencing your attitudes towards the teaching of Western cultures? If so, please identify what these are?*

This open-ended question aimed to identify those social factors positively affecting Libyan teachers in the teaching of Western cultures. The findings show that two hundred and eighty-four teachers (284) (58.1%) received encouragement and support from those around them, whilst the remaining teachers (41.9%) did not receive any encouragement or support, as shown in Table 4.7.

Response	Frequency	Per cent %
Yes	284	58.1
No	205	41.9
Total	489	100.0

Table (4.7) Extra social factors influence attitudes and opinions

Figure 4.1 shows where the encouragement was perceived to come from. It shows the percentage and frequency without the missing values.

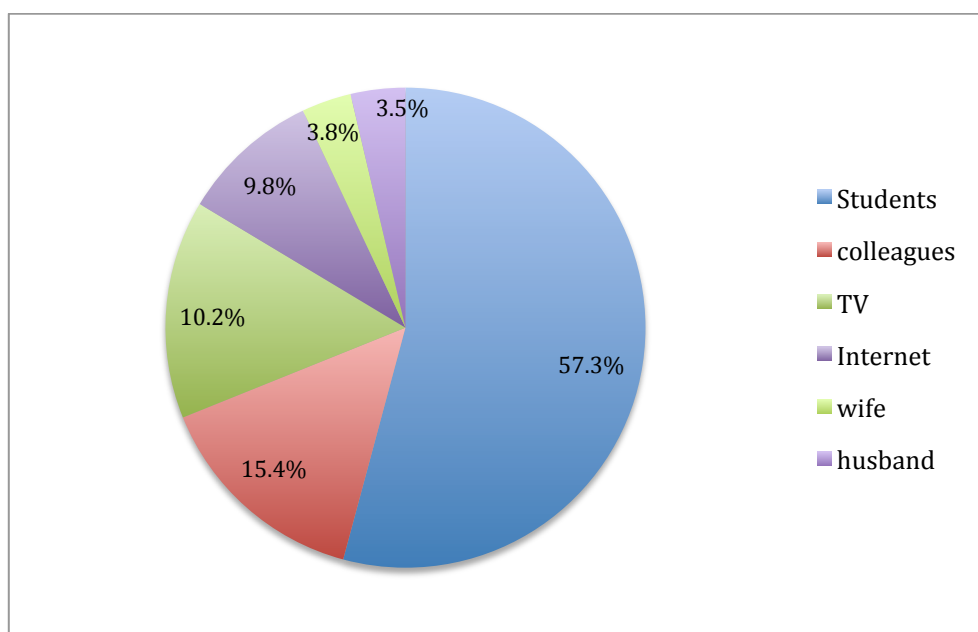


Figure (4.1) Social factors influencing teachers' attitudes positively

As Figure 4.1 shows, students have the most influence, with 57.3%, confirming the significant role of students in affecting teachers' attitudes and opinions. The findings noticeably show the positive impact from students and colleagues on teachers, rather than other social factors, such as TV, wife and the Internet.

B. INTERVIEW DATA

This interview aimed at investigating the social factors shaping Libyan teachers' attitudes, both positively and negatively. A total of 20 Libyan EFL teachers were asked in interview, 'What are the social factors (e.g., students, family, friends and so on) that play an important role in play affect on your attitudes positively and increasing your motivation and interest in teaching Western cultures? If so, why have these factors affected you?' in an effort to gain information otherwise undiscovered in

the questionnaire. The key findings showed that students, family and colleagues were the main social factors that affected teachers' attitudes positively toward teaching Western cultures. In order to explain this in greater detail, the majority of teachers (16 of 20) were regarded students as the main source of teachers' motivation and the most common motivators related to students' low linguistic proficiency, performance, motivation and achievement (e.g., T003; T008; T017). Teacher T017 commented *'My students need to improve their language skills and this really help me to think about teaching Western cultures.'* Families of most teachers also had a high influence on their (13 of 20) attitudes. Teachers consider family as trustworthy; they supported them morally rather than financially (e.g., T001; T010; T013; T017). In this vein, teacher T001 said *'My parents really influential me so much because I like and trust them. He advised me to teach Libyan and Western cultures to increase students' understanding and preserve their own identity.'* Teacher T001 also commented the following:

'My brother is an English teacher but he is very informative. He likes to watch American films and series at TV. He has some British and American friends in Facebook. He always helped me to teach English effectively. He advised me to teach Western cultures to make the class active and interactive.'

Furthermore, colleagues were said to be very influential as well. There is a good relationship between teachers and their colleagues who teach the same subject (English) in school. Most teachers (12 out of 20) stated that the normal interaction with colleagues was felt to be supportive to teaching Western cultures. Their assistance, praises, positive messages and their accentuating of the importance of teaching Western cultures were felt to motivate teachers (e.g., T001; T003; T017). Thus, colleagues were described as a motivator for them. Teacher T017 said,

'My colleague is very qualified teacher and she has deep knowledge about Western cultures. She usually taught her students about Western cultures with using different activities. She always advised me to teach students culture to improve their language skills.'

In addition, factors such as friends and social media (the Internet and TV) influenced some teachers (8 of 20) in increasing their interest towards teaching Western cultures

(e.g., T005; T007; T12; T013). Teacher T012 said, *‘My friend advised me to read books, search on Internet, watch on TV in order to gain good cultural knowledge about Western cultures.’* Teacher T013 also commented,

‘The Internet and watching on English films helped me to know information about American lifestyle, language, behavior; law rules, attractive places, in addition to their education and health care systems. I felt I know good knowledge about UK culture but I have time and space to teach about it in language classes because of overloaded curriculum.’

Finally, teachers were asked if there were any social factors demotivating them in terms of teaching Western cultures. Most teachers (e.g., T003; T008; T012; T014; T019) reported that their school headmaster, curriculum and inspectors did not provide teachers with any encouragement, advice or even support in teaching Western cultures effectively. One teacher T014 said *‘My textbook did not encourage me to teach culture because it focuses on language rather than culture’*. Another teacher T008 commented, *‘My inspector has never talked with me about teaching any culture. He advised me only to finish the whole book before the final year. He has never provided me any support (e.g., financially) or even positive message to teach Western cultures.’*

Furthermore, some relatives like uncles, aunts and cousins gave negative messages about Western cultures to some teachers (e.g., T001; T008; T016). Thus, negative effects result from negative messages such as Western cultures are *‘difficult’*; *‘aggressive’*; *‘useless’*; *‘waste of time’*; *‘not important’*; *‘worthless’*; *‘boring’* and *‘harmful’*. However, these teachers stated that these negative messages did not affect their attitudes adversely.

- DISCUSSION

Teaching English and its culture involves various factors that would affect the process of teaching, whether positively or negatively (Tran, 2010). These factors are either internal (inside school) or external factors (outside school), and can impact on teachers’ attitudes and opinions. Regarding comparisons with the literature, many studies (e.g., Aduwa-Ogiegbaen, 2006; Hettiarachchi, 2013, Nguyen *et al.*, 2014, and Mirman-Flores, 2015) have been undertaken to investigate the factors affecting

teachers' performance, achievement and attitudes towards teaching English; however, few have investigated the factors affecting EFL teachers' attitudes towards the target culture.

Regarding the results of the current study, the findings reveal that there are different social factors influencing Libyan EFL teachers' attitudes. The key findings included that both questionnaires and interviews indicate that internal factors (inside school) affected them more so than factors outside the classroom. Inspectors, students, colleagues, the curriculum and family factors were the most effective motivators for Libyan EFL teachers; they afforded this the higher score in the closed and opened questions of questionnaire. Nonetheless, according to the interview results, students, family and colleagues are the main social factors affecting Libyan teachers' attitudes. Students and family play an important role in shaping teachers' attitudes. The current study shows that discussions between parents and their children in regards the importance and usefulness of those cultures increase teachers' interests and motivation towards Western cultures. Thus, encouragement from parents can influence children's attitude, development and achievement (cf. Dadi, 2011). In addition, the influence from Libyan students was also positive. Libyan teachers' interest and motivation to teach Western cultures is mostly connected to Libyan students' performance and achievements (cf. Hettiarachchi, 2013). In the view of Connie (2000 as cited in Hettiarachchi, 2013), improved learner performance and motivation can be identified as aspects encouraging EFL teachers. Furthermore, it is highlighted by Bernaus *et al.* (2009) that a close relationship between the learner and their teacher would improve their academic attainment. Furthermore, the present thesis has shown that close colleagues and close friends factors are also described as the motivators for Libyan English teachers. It may also be stated that ensuring the presence of team spirit and collaboration between teachers is fundamental when it comes to facilitating teachers in effectively carrying out the reform. Establishing a team culture and community is also recognised as valuable when teachers seek to apply new ideas and approaches (Maughan *et al.*, 2012).

The social relations mentioned above provided positive and supportive expressions to the majority of Libyan EFL teachers regarding teaching Western cultures. These expressions are, for example, '*it is important*'; '*useful*'; '*necessary*'; '*essential*'; '*easy to teach*'; and '*interesting*'. Teachers here believed that English classes,

without culture, are not complete and accurate (cf. Peck, 1998), and that teaching cultural practices helps students to participate in ways considered appropriate within the target culture (Moran, 2001). In addition, social media factors, such as the Internet and TV, are also influential. According to Seelye (1993), social media provide opportunities for teachers to gain insights into Western cultures and increase their motivation, cultural knowledge and competency. At the same time, teachers have also reported negative effects from some members of family and relatives; however, their negative effect is ignored. The curriculum, inspectors, and the headmaster are all recognised as not helping teachers to increase their motivation and interest. Notably, encouragement is the most expected type of support (cf. Department for International Development (DFID), 2007). As has been noted by Aydin (2012), a number of different issues associated with the curriculum, including a lack of supportive material for in-class use, unacceptable central examinations, and issues and obstacles with course books concerning the disunity and coherence, and imbalanced activities presented in the books are all recognised as potential reasons behind a lack of motivation as identified amongst EFL teachers. However, the study of Al-Sofi (2018) is inconsistent with the results of the current study, illustrating that Saudi Arabia EFL textbooks motivate teachers in teaching the target culture because they make reference to various cultures and varying cultural aspects and themes. It can be suggested that Libyan EFL teachers need affective support from others through advice, help and encouragement in order to get rid of stress and anxiety. It can also be recommended that both educational and financial support from the Libyan government are important and necessary if the quality of education in Libya is to be improved, with these factors potentially helping Libyan EFL teachers to develop their performance and achievements (Pathan *et al.*, 2016). This support may not only aid Libyan teachers in increasing their interest and motivation in learning language and culture, but may also help their students in developing and maintaining positive attitudes towards English and its cultures.

4.1.6 SECTION VI: THE METHODS AND TECHNIQUES USED ALONGSIDE TEXTBOOKS IN TEACHING AND LEARNING WESTERN CULTURES

In terms of the third key research question, '*How do Libyan teachers of EFL integrate Western cultures into their teaching?*' questionnaires and interviews investigated

whether Libyan teachers of English tried additional activities besides textbooks when teaching Western cultures. This question is important as it may be of value to policy-makers and the Ministry of Education officials to learn that supporting teachers by providing appropriate textbooks and facilities in schools may help them in the successful teaching of Western cultures.

A. QUESTIONNAIRE DATA

This questionnaire aimed at investigating whether Libyan EFL teachers used other activities to teach Western cultures besides the lessons of EFL textbooks (e.g., speaking lessons, writing lessons, vocabulary lessons). Teachers were asked to give their view by selecting one of the options shown in Table 4.8.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S6Q1	I used several activities in addition to those in the textbook to connect the Western cultures to the cultural environment and background of students such as role-plays, describing pictures and discussion and games.	Count	254	93	15	49	78	347	127
		Row N %	51.9	19.0	3.1	10.0	16.0	71.0	26.0
S6Q2	I am integrating Western cultures using the four skills of English (reading, writing, speaking and listening).	Count	230	79	0	43	137	309	180
		Row N %	47.0	16.2	0.0	8.8	28.0	63.2	36.8
S6Q3	I design different activities to teach Western cultures when I teach grammar and vocabulary.	Count	380	66	0	22	21	446	43
		Row N %	77.7	13.5	0.0	4.5	4.3	91.2	8.8
S6Q4	I usually utilize media to teach about Western cultures (e.g. videotapes, the Internet, projectors and taped recordings).	Count	356	65	5	26	37	421	63
		Row N %	72.8	13.3	1.0	5.3	7.6	86.1	12.9
S6Q5	I believe that my English textbook has enough activities and tasks to teach Western cultures. Thus, it is not necessary to use other methods beside textbook to teach these cultures.	Count	347	87	10	24	21	434	45
		Row N %	71.0	17.8	2.0	4.9	4.3	88.8	9.2

Table (4.8) Teachers' responses on methods beside textbooks to teach and learn Western cultures

Table 4.8 indicates that, although EFL textbooks have overlooked teaching Western cultures with different activities, the majority of teachers did not try to utilise additional activities alongside textbooks.

B. INTERVIEW DATA

This interview investigated the data from the questionnaires in order to answer the third key research question in depth: ‘How do Libyan teachers of EFL integrate Western cultures into their teaching?’ The key finding was that the majority of Libyan EFL teachers (18 of 20) did not try to use cultural activities alongside EFL textbooks, although they acknowledged that the use of classroom activities is interesting and important when striving to develop students’ language skills (e.g., T008; T018). However, only two teachers (T002; T018) used pair work (students working together in pairs) when teaching Western cultures. When they taught cultural topics of textbooks, they added the activity to the lessons without prior preparation and only when they had time and space. They integrated pair work despite factors of large class size, a lack of teaching facilities and no teaching assistant. They found the activity attracted students’ attention, making them feel interested. Teacher T002 commented:

‘I sometime used pair work activity but without prior preparations. I have not enough time to integrate any other activities and the big number of students in one class did not encourage me to do other activities. I also have not assistant help me in teaching.’

Teacher T018 added:

‘I used pair work to identify the attractive places in the UK and in Libya and then talk about the similarities and differences between two cultures. I tried to be monitor and assessor in each group. I encouraged them to talk in English. My students became interactive during the activity. I have the ability to do other activities but I had no time or space due to curriculum overload.’

Further details were garnered concerning the constraint impacting all Libyan EFL teachers’ ability to create different cultural activities beside the textbooks. The main constraints mentioned and discussed included a lack of time and space due to an overloaded curriculum, class size, limited facilities in schools, difficulty of use due to

an absence of training, and a lack of encouragement and support from textbooks, inspectors, government and school administrations. All Libyan EFL teachers viewed the lack of time and space as the major difficulty hindering them in integrating Western cultures. They did not have enough time to prepare activities because of an overloaded curriculum with mixed student proficiency levels and limited teaching hours. They spent a lot of time explaining and clarifying the lessons of books. In addition to this, they also spent much time preparing students for exams (e.g., T001; T003; T005; T007; T017). Teacher T007 said, *'I cannot add additional materials because my textbooks has much details that promoted memorisation.'*

Furthermore, more than half of the teachers (18 of 20) reported that they need to increase their cultural knowledge and that they had experienced difficulties in the use of some activities and technology (e.g., T007; T008; T013). Teacher (T008) commented that *'It is very important to offer all EFL teachers training classes to gain knowledge about how to use different recourses successfully to teach language and culture in class.'* In addition, limited resources and facilities, such as library, technology, visual and audio aids, were identified as limiting their teaching of Western cultures and as being an obstacle facing most Libyan teachers (18 of 20) (e.g., T003; T010; T012). For example, teacher T010 commented the following:

'My school does not have library, computer lab and even audio recorders to teach English or culture. There is no financial support from government to develop teaching methods and encourage teachers to add additional materials, for example, to teach Western cultures.'

A lack of support and encouragement from teachers' inspectors, the government, school administration, and textbooks was also identified as impacting the majority of teachers' ability to integrate different cultural activities beside textbooks (e.g., T001; T015; T017; T020). They declared that the Libyan government and school administrations did not try to offer culture training or to support them in purchasing equipment, such as computers, TV, CDs and printed materials, in teaching English and culture (T005; T009; T011). Teacher T009 said:

'We live in modern ear but our teaching still follows traditional methods. Using technology, for example, will help teachers to save time, making

teaching very interesting and can attract students attention to teachers and to the topics as well.'

Teachers also stated that their inspectors only examined how they teach the textbook and deliver it to students. Moreover, inspectors do not encourage teachers to add additional materials and activities when teaching either English or culture (e.g., T005; T007; T012). In this regard, Teacher T005 commented:

'The main job of my inspector to asses my teaching performance. My inspector did not encourage me to teach Western cultures. Inspectors have to solve our problems during teaching English. Inspector could encourage and support teachers financially through sending reports to our government in order to find good solutions to the difficulties that prevent us to teach language and culture successfully.'

Importantly, limited support from EFL textbooks was the greatest difficulty experienced by most of the Libyan EFL teachers. They believe that their English textbooks incorporate activities that aim to develop students' communicative competence rather than their intercultural competence (e.g., T001; T008; T010; T012; T013). Teacher T012 stated *'My Year Two textbooks completely ignored Western cultures and activities and this did not encourage me to integrate some recourses and activities beside textbooks.'* Finally, most teachers (14 of 20) stated that class size is another difficulty facing Libyan teachers of English, with the statement made that the average class size that teachers taught was approximately 30–40, and that this demotivated teachers in creating cultural activities alongside the textbooks (e.g., T004; T006; T013). Teacher (T004) commented the following:

'I have 35 students in my class and this did not encourage me to use some activities to teach English or Western cultures. It is difficult for one teacher to control over the class when using activities. It is not easy for teacher to be controller, organizer, monitor, tutor, observer, and assessor during one activity as well as 45 minutes is not enough to complete the task of activity.'

- DISCUSSION

Similar to the questionnaire, the interviews of the current study show that Libyan EFL teachers were not used to supplementary materials, resources and activities alongside EFL textbooks. In terms of how these Libyan EFL teachers' opinions compare with the literature, this result is seen to complement other studies (e.g., Ho, 2009; Kahraman, 2016), finding that teaching activities in most classrooms were limited to cultural knowledge transmission and cultural comparison. However, the findings of the current study are not comparable to those of Afrin (2013) and Mumu (2017), who found that EFL teachers successfully implemented culture teaching activities by implementing various methods and strategies, such as brainstorming activities and authentic audio-visual materials. Furthermore, this study has also shown that the majority of Libyan EFL teachers also believed that integrating cultural activities and resources alongside textbooks is important and useful (cf. Aydemir & Mede, 2014). According to Reid (2014), when teachers use authentic material in their teaching, EFL learners are able to see or hear and gain exposure to the reality of the outside world and link this with real-life language, including its cultural aspects.

As mentioned above, all teachers faced several constraints that did not help them to incorporate cultural activities. These difficulties include: a lack of time and space; class size; limited facilities; absence of training; and a lack of encouragement and support from textbooks, inspectors, the government and school administrations. Such constraints seem to be a common issue when teaching English and culture in the EFL context (cf. Türkan & Çelik, 2007; Sercu *et al.*, 2005; Ho, 2009; Baltaci & Tains, 2018).

Importantly, a lack of time and the absence of facilities in schools were the main constraints identified for Libyan EFL teachers in integrating cultural activities in their classes (cf. Sercu *et al.*, 2005; Farooq *et al.*, 2018). Libyan EFL teachers of the current study paid particular attention to the topics proposed in their English textbooks. They reported that they did not have the time to prepare activities as a result of an overcrowded curriculum, with mixed-ability groups and limited teaching hours. Textbook lessons took time to explain and clarify, particularly amongst students with poor English (cf. Pathan *et al.*, 2016). The findings of the current study have also shown that Libyan EFL teachers spent time helping students to achieve

good scores in national tests. This is consistent with the view of Choi (2008), who highlights that teaching and learning English, in some cases, is oriented towards only one aim, notably attaining a high score in EFL test grades, rather than pursuing the true purpose of learning English. Thus, where a strong focus is placed on examination content when teaching, there is a real threat that elements of Western cultures may not be covered (Zhou, 2011). According to Pathan *et al.* (2016), EFL Libyan teachers follow the guidelines prepared by the Libyan Ministry of Education; one such guideline is to complete the curriculum on time. If it is the case that Libyan EFL teachers must complete the national curriculum on time, the question arises as to how they can make time to integrate Western cultures alongside textbooks. Accordingly, the current thesis recommends that the overloaded curriculum should be revised so as to make it more manageable.

Furthermore, the lack of modern teaching aids, materials and technologies in secondary schools forces Libyan EFL teachers to rely on textbooks (cf. Baltaci & Tains, 2018). Therefore, it is essential that the Libyan government provide EFL teachers with basic technical and non-technical materials, such as projectors, computers, TV, library, the internet, and flash cards (Pathan *et al.*, 2016) in order to develop learners' linguistics and intercultural competences; however, teachers should ensure that their students recognise and understand its context and meaning (Byram *et al.*, 2002).

The present study has also revealed that most Libyan EFL teachers complained that they did not receive any effective training in teaching both English and its culture; therefore, they do not know how to teach cultural contents appropriately (cf. Yang & Chen, 2016). Finally, the study also revealed that the lack of encouragement and support, in addition to large class sizes, impacted Libyan EFL teachers' performance and achievements. The Libyan Ministry of Education and inspectors appear to have failed to support EFL Libyan teachers in providing different resources and materials to develop their teaching methods (cf. Kizildag, 2009 as cited in Pathan *et al.*, 2016). In addition, due to the large classes, Libyan teacher participants in the current sample could not integrate a number of cultural activities. They considered it would be difficult for teachers to manage and control students during activities (cf. Pathan *et al.*, 2016). In order to deal with large classes, Harmer (2007) suggests that teachers use small groups or pair work to give students more of an opportunity to interact than they

would during whole-class teaching. Moreover, such an approach is recognised as developing cooperation and negotiation skills owing to the fact that students have to work together to complete the task set. It may be suggested that encouraging and supporting Libyan EFL teachers both educationally and financially could help Libyan teachers to be more innovative and creative whilst teaching (Elabbar, 2014).

In terms of the third key research question, ‘How do Libyan teachers of EFL integrate Western cultures into their teaching?, questionnaire and interviews supported the view that the majority of Libyan EFL teachers did not integrate cultural activities due to various factors, including: a lack of time and space; class size; limited facilities; the absence of training; and a lack of encouragement and support.

4.1.7 SECTION VII: POSSIBLE METAPHORS TO DESCRIBE TEACHING CULTURE

In this study, teachers’ perceptions regarding teaching culture in Libyan EFL classroom are investigated through the use of teacher metaphors. Metaphors in the questionnaire and interviews were classified into positive and negative metaphors, in line with teachers’ attitudes towards teaching culture. These aimed at eliciting three aspects from Libyan EFL teachers: firstly, a ‘target domain’ e.g., ‘teaching culture is like...’; secondly, a ‘source domain’, e.g., ‘comparing learning culture to “singing ABC”’; and third, an ‘entailment’, e.g., ‘because teaching culture is easy’ (Jin *et al.*, 2014). In this context, this study may be beneficial for EFL teachers seeking to foster their understanding regarding the metaphor method since the metaphor can also be a language learning tool. In this regard, teachers may strengthen their teaching skills, knowledge and strategies.

A: QUESTIONNAIRE DATA

The present questionnaire aims at exposing teachers’ metaphorical perceptions concerning the teaching of culture. In order to collect data, there were a total of seven statements under this section relating to positive and negative metaphors describing teaching cultures. Teachers were asked to give their view by selecting one of the options, as shown in Table 4.9.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S7Q1	Teaching culture is like climbing Mt Everest Mountain because it is difficult.	Count	160	126	8	72	123	286	195
		Row N %	32.7	25.8	1.6	14.7	25.2	58.5	39.9
S7Q2	Teaching culture is like playing computer games because it is interesting and exciting.	Count	83	56	17	99	234	139	333
		Row N %	16.9	11.5	3.5	20.2	47.9	28.4	68.1
S7Q3	Teaching culture is like singing ABC because it is easy	Count	113	63	0	93	220	176	313
		Row N %	23.1	12.9	0.0	19.0	45.0	36.0	64.0
S7Q4	Teaching culture is like reading a whole newspaper because it is super boring.	Count	137	140	15	93	104	277	197
		Row N %	28.0	28.6	3.1	19.0	21.3	56.6	40.3
S7Q5	Teaching culture is like jogging in the park because it is enjoyable.	Count	119	39	5	203	123	158	326
		Row N %	24.3	8.0	1.0	41.5	25.2	32.3	66.7
S7Q6	Teaching culture is like hiking on a hot day because it is tiring	Count	160	118	10	88	113	278	201
		Row N %	32.7	24.2	2.0	18.0	23.1	56.8	41.1
S7Q7	Teaching culture is like black smoke because it makes me crazy and I cannot understand	Count	193	100	5	98	93	293	191
		Row N %	39.5	20.4	1.0	20.1	19.0	59.9	39.1

Table (4.9) Teachers' responses on possible metaphors to describe teaching culture

Table 4.9 shows that most teachers tended to select those metaphors related to the importance and necessity of teaching cultures in the EFL classroom. They strongly agreed that teaching culture is easy, interesting, exciting and enjoyable. Their descriptions of culture was positive rather than negative. There were four negative statements, namely statements number 1, 4, 6 and 7, with most of the teachers strongly disagreeing that teaching culture is difficult, boring and tiring.

B. INTERVIEW DATA

In the current study, metaphors were used through interviews to expose Libyan teachers' metaphorical conceptualisations of teaching cultures in EFL classrooms. The findings of the interview confirmed the results of the questionnaire and found that most teachers conceptualise the term 'culture' in a positive way. Based on the interview results, Libyan EFL teachers provided various metaphors; most of the metaphors described teaching culture in a positive way. However, some metaphors were considered negative. They provided 42 metaphors (26 positive and 16 negative). Most teachers provided more than one metaphor about teaching culture as shown in Table 4.10.

Teachers' ID	No. of positive metaphors	No. of negative metaphors
T001; T006; T015	3	
T002; T008; T014	6	
T004		5
T009		5
T003; T018; T020	5	
T019		6
T005; T017	2	
T007; T010	4	
T011; T012	2	
T013; T016	4	
Total	26	16

Table (4.10) Metaphors elicited from 20 Libyan teachers describing teaching culture

Figure 4.2 shows the spreading of metaphorical classifications, as selected by the Libyan EFL teachers during this study.

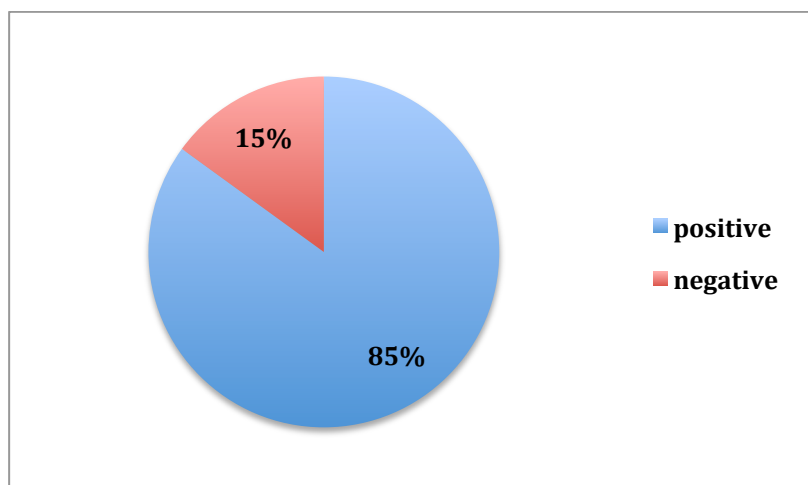


Figure (4.2) Teachers' metaphors regarding teaching culture

Figure 4.2 shows that the majority of teachers (85%) provided positive metaphors with entailments. On the contrary, only 3 teachers (15%) produced metaphors with negative attitudes. Many positive metaphors indicate that teaching culture is easy, important, useful, necessary and interesting, but that it is difficult for students to learn, as summarised in Table 4.11.

Teachers' ID	Metaphor	Entailments (because)	Teachers' ID	Metaphor	Entailments (because)
T001	Dairy products	Dairy products are good for our health. Teaching culture is useful and important.	T013	Skiing	Teaching culture is exciting and enjoyable.
T002	Multi vitamins	Vitamins will benefit my body. Teaching culture will help to increase knowledge, refresh memory, and improve motivation	T006	Sea swimming	Teaching culture is useful and important.
T003	Vegetables and fruits	Because they can provide us with nutrients, just as culture teaching can provide students with valuable knowledge.	T002	Parents	Parental presences for kids are necessary, so close-knit relationship between them is important. Culture and English cannot separate.
T016	Visual aids in class	Using visual aids is interesting and increase my motivation and interests. That's how teaching culture feels.	T012	Kids	Mums cannot live without their kids. English cannot teach without its culture.
T013	Discovering new things	Teaching culture helps to discover new things about western people and their countries.	T016	Passport	You will need it when you travel. If you don't have good knowledge about western culture, you will face difficulties abroad.
T011	Keys	Learners will can open all of the doors and achieve their wishes and desires.	T007	Becoming a global citizen	If you have good information about western cultures, your English will improve and you will able to communicate successfully with people from different countries.
T007	Traveling	It will help students to travel abroad to complete their academic studies.	T005	Plane	It can take us to the western countries with self confident
T020	Climb the stairs	Students can harvest knowledge if they reach to the roof of the building. Thus, they should work hard to reach to the top.	T015	Fishing	Learning fishing is not easy and needs practise just like learning culture for students is not easy. Thus, teaching culture should teach appropriately and slowly in order to teach and learn it well.
T018	Singing and dancing	Singing and dancing make me full of energy so is teaching culture.	T008	Playing football	I like playing football because it's very interesting like teaching culture.
T020	Musical instruments	Cultural information is varied and different. Each culture has its own customs, values, lifestyle, history and law rules.	T018	Watching TV	It can cultivate my students and me.
T010	Playing PlayStations	It can make teaching and learning fun for my students and me.	T014	Hiking	It is difficult to learn at the beginning but really exciting. Students can make a good progress every day.
T008	Fresh air	It helps my students and me to become more energetic and active.	T014	Passing in exam	If you teach culture well, students will make good progress
T017	Reading alphabetic (A, b, c,...)	Teaching culture is easy and simple to teach.	T010	Diamond	It makes me rich just as teaching culture can provide students rich knowledge.

Table (4.11) Teachers' positive metaphors regarding teaching culture

However, some teachers expressed their negative attitudes because they believed that teaching culture is difficult, hard, boring, a waste of time, harmful and disliked. Some

teachers' metaphors (e.g., T004; T019), as shown in the following table (Table 4.12), highlighted their unpleasant feelings about teaching culture. The reasons these teachers formed such negative attitudes were explored in the earlier sections of the study (see Section 4, Teachers' Interview Data). Table 4.12 summarises teachers' negative metaphors about teaching culture:

Teachers' ID	Metaphor	Entailments (because)	Teachers' ID	Metaphor	Entailments (because)
T009	Walking on hall	It feels me tired and there are many obstacles to deal with if I teach culture.	T019	Shopping	It is boring.
T004	Drinking alcohol	Drinking alcohol is tasteless and harmful, so is teaching culture.	T019	Online games	It is waste of time.
T004	Rain dots	The cultural information that I have to teach is endless. So, teaching culture is impossible.	T009	Looking after kids without mam.	It is hard job and need to be patient.
T019	Surfing the Facebook endlessly	Teaching culture is useless.	T019	Question from a head teacher 'why did you come late?'	I hate this question, so, I dislike teaching western culture.
T009	Ferocious animals	If you do not get away from tiger, you will die.	T009	Reading newspaper	I hate reading newspapers. It is long and boring just as teaching culture.
T019	Sour orange	It tasteless just likes teaching culture.	T004	Cooking	Cooking is arduous so is teaching culture
T004	War	It is causing harm.	T009	Gossiping at work	It is waste of time.
T004	Travelling around the world with no transports.	Both traveling around the world without transports and teaching culture is impossible. So, teaching culture is a hard and long process.	T019	Eating junk foods	It is harmful for health. That's how teaching culture feels. It will affect negatively learners' behaviour and belief if it teaches.

Table (4.12) Teachers' negative metaphors regarding teaching culture

- DISCUSSION

Metaphors represent a person's perceptions and understanding of experiences and surrounding environments (Moghaddam & Gholamzadeh, 2011). In this regard, research on metaphors used by EFL teachers that reflect their perceptions has drawn the attention of researchers in recent years (e.g., Aktekin, 2013; Aslan, 2016). Most studies regarding metaphor analysis have investigated the English teaching learning

process, teachers' role in the classroom, or the view towards teachers; however, there is little research centred on EFL teachers' attitudes through metaphors regarding culture. In addition, there is no research in a Libyan context that studies Libyan teachers' perceptions towards culture through cultural conceptual metaphors. Thus, this study could improve Libyan researchers' awareness pertaining to the value of metaphor use in discovering individuals' thinking, beliefs and perceptions.

Inspired by the work of Lakoff & Johnson (1980 as cited in Coşkun, 2015) in regards to their theory of Conceptual Metaphor, which argues that metaphors illuminate individuals' views (Cornelissen *et al.*, 2008, as cited in Coşkun, 2015), the current study provides attempts to uncover the metaphors Libyan EFL teachers produce in regards to teaching Western cultures. The key finding was that, whilst Libyan EFL teachers' perceptions vary, they used mostly positive metaphors. The analysis of the metaphors fell under two classifications, namely positive and negative, showing that Libyan EFL teachers held positive attitudes; their metaphors generally indicated the importance of teaching culture in the EFL classroom. As reflected in the metaphors, such as '*multi vitamins*', '*becoming a global citizen*', '*parents*' and '*kids*', it can be recognised that the Libyan EFL teachers were well aware of the necessity and usefulness of teaching cultures in improving students' English skills, increasing their cultural knowledge and becoming more energetic and active in the classroom (cf. Kamberi, 2013; Jin *et al.*, 2014; Köroğlu & Ekici, 2016).

More importantly, the majority of Libyan EFL teachers felt that teaching culture is easy to teach but is difficult for learners to learn. They highlighted the challenges students experience by creating metaphors and entailments such as '*teaching culture is like hiking because it is difficult to learn at the beginning but really exciting. Students can make a good progress every day*'. Culture is also described as follows: '*fishing because learning fishing is not easy and needs practise just like learning culture for students is not easy. Thus, teaching culture should teach appropriately and slowly in order to teach and learn it well*'. Teachers here demanded students work harder to reach their goals. They believed that teaching culture is like '*climb[ing] the stairs*'; in other words, that students could harvest knowledge only if they reach the roof of the building. Thus, they should work hard, continually strive to learn, be persistent in gaining rewards, and achieve their wishes (cf. Brewster *et al.*, 2011 as cited in Coşkun, 2015). It is essential for teachers to aid their learners to be successful

EFL learners, since they accept the concept of being hard-working and active, and persevering (Shi, 2006 as cited in Fang, 2015).

A few Libyan EFL teachers of the current research, on the other hand, were negative towards the teaching of culture as they generated metaphors and entailments, such as ‘*walking in a desert with no water*’, ‘*drinking alcohol*’ and ‘*cooking*’, where teaching culture is therefore assumed to be a waste of time, boring, difficult and harmful. This finding supports a number of studies (e.g., Coskun, 2015; Jin *et al.*, 2014). Finally, most of the teachers participating in the current thesis were confident and interested when explaining their perceptions and ideas when it came to describing teaching culture. Teachers were also able to think clearly and logically, as well as to respond meaningfully. On the basis of teachers’ answers, including their readiness answers and facial expressions, the current research tentatively contends that metaphor could play an effective role in the teaching and learning of culture in the Libyan context and might be one way of increasing Libyan teachers’ motivation and interest in teaching about culture. The conclusion of this section calls for further cultural studies, particularly in a Libyan context, and the use of the metaphor method in an effort to understand teachers’ perceptions, ideas and feelings about teaching language and culture. This section also recommends that teachers try using metaphors when teaching in an effort to enhance students’ motivation, and increase their linguistic and cultural competences (Mouraz *et al.*, 2013).

4.2 QUANTITATIVE AND QUALITATIVE DATA ANALYSIS: EFL LIBYAN STUDENTS’ DATA

- Quantitative Data Analysis: Demographics of the Study

It is important to ensure familiarity with the characteristics of EFL learners who answered the questionnaire designed for this study. The research study involved 510 students. Table 4.20 provides an overview of the demographic information i.e. gender, age, school year and city. There were fewer male students (37.6%) than female (62.4%) in the sample. All students were aged 19 years or under, but the majority (56.9%) were aged 16–17. The rest of the information can be seen detailed in Table 4.13.

Demographics	Categories	Frequency (Count)	Percent (%)
Gender	Male	192	37.6
	Female	318	62.4
Age group	14-15 years	181	35.5
	16-17 years	290	56.9
	18-19 years	39	7.6
	19+ years	0	0
School year	First Year	215	42.1
	Second Year Literary	178	34.9
	Second Year Scientific	117	23
Location of school	Urban	297	58.2
	Rural	213	41.8
City	Ajelat	174	34.1
	Sabrata	134	26.3
	Surman	59	11.6
	Alzawia	143	28
Total		510	100

Table 4.13: Demographics Information of students

4.1.1 SECTION I: DEFINITION THE CONCEPT ‘CULTURE’

One of the aims of this study was to explore Libyan student participants’ definitions of the concept of culture in general through the application of questionnaire and interview methods. Knowing how the term ‘culture’ is defined by the sample was recognised as being potentially helpful when it comes to understanding the extent to which students are aware of the link between culture and language in the EFL classrooms and how this is important in developing intercultural competence. This will also help Libyan teachers to ensure greater awareness of cultural aspects Libyan students enjoy and need. Teachers might then choose cultural topics according to students’ preferences.

A. QUESTIONNAIRE DATA

There were five statements falling under this section, relating to students’ understanding of culture. Students were asked to give their views and whether they agreed or disagreed by selecting one of the options detailed in Table 4.14.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S1Q1	Culture is the culture of the weather, history, arts, economy, literature, politics and education.	Count	59	76	7	112	256	135	368
		Row %	11.5	14.9	1.4	22.0	50.2	26.5	72.2
S1Q2	Culture is people's behaviour, lifestyle, daily habits, food, body language and festivals.	Count	113	51	3	175	168	164	343
		Row N %	22.2	10.0	0.6	34.3	32.9	32.2	67.3
S1Q3	I think culture is a set of values, traditions, customs, religion, and social problems shared by people in a particular community.	Count	16	25	0	167	302	41	469
		Row N %	3.1	4.9	0.0	32.8	59.2	8.0	92.0
S1Q4	Culture refers to the way in which people lives life in a particular society.	Count	86	105	8	159	152	191	311
		Row N %	16.8	20.6	1.6	31.2	29.8	37.5	61.0
S1Q5	Culture is learned, shared and passed from one generation to another.	Count	124	151	10	92	133	275	225
		Row N %	24.3	29.6	2.0	18.0	26.1	53.9	44.1

Table 4.14: Students' Reposes on their Views on Culture

As Table 4.14 shows, the first and third items received high percentages of more than 70% each. The first items referred to culture as 'big' culture (Peterson, 2004; Lee, 2009), whereas the third item referred to culture as 'little' culture (Peterson, 2004; Lee, 2009). On this basis, the statement most in line with students' perceptions was '*I think culture is a set of values, behaviour, traditions, customs, religion, and social problems shared by people in a particular community*', with 92% of the students strongly agreeing/agreeing. This indicates that Libyan secondary school students adhered more to the idea of beliefs and traditions, with culture suggesting that Libya is a conservative culture and that people adhere strictly to their religion and social values (Bezweek & Egbu, 2009).

B. INTERVIEW DATA

The key findings here are that students portrayed culture in terms of its aspects, products, processes, structure and functions. More specifically, the results showed that, similar to the questionnaire results, in the interviews, the majority of students (17 of 20) also defined culture in community in terms of cultural elements that could be classified as big 'C' culture and small or little 'c' culture. However, most students (13 of 20) prioritised the structural aspects that involved traditions, behaviour, values and beliefs that can be experienced in real life; they frequently mentioned these aspects during the interviews. One student (S005) said, '*Culture is a county that has its own traditions, lifestyle, customs, way of life, religion rules and social habits that are*

submitted from one generation to the next generation.’ Another student (S007) added that *‘culture is associated with different aspects such as behaviour, dressing and eating. I think it is the way of life and how the people live and behave during communication in a collective.’* In the same respect, a few students (3 of 20) who had lived in Britain for approximately five years also conceptualised culture in terms of sociological elements (little ‘c’ culture). This indicated that British culture did not affect cultural identity and that they still maintained close relations with their own cultural aspects (traditional customs, belief, behaviour and values (S005, S007, S008).

Furthermore, some students (9 of 20) defined culture as dynamic and not static, as something, which changes over time through its influence on many elements of life in a society (e.g., S004, S014). Some of them felt that culture is formed through the development of society, and is developed via technology, such as the Internet and TV, as well as through education and interactions between groups of people (S008; S017). Thus, students viewed culture as a process (cf. Furstenberg, 2010). One student said (S011), *‘culture is changing all the time and everyday so, it can be seen as a process that forms people behaviour, interaction and identity expressions.’* More importantly, most students (18 of 20) defined culture as the place where security, stability, tranquillity and safety prevail (e.g., S009, S011). This arguably shows that the unstable and unsafe situation in Libya affects students’ views. One of the students (S006) commented that *‘culture is the country that have people share among themselves the love, empathy, humanity, intimacy, friendship and cooperation; these nice characteristics do not exist in Libyan culture nowadays.’* Such perspectives were also witnessed when a few Libyan students (e.g., S001, S015, S020) defined Libyan culture as a place full of problems and cruelty, with stories of abduction as well as murder and violence.

When students were asked to define Western cultures, they responded automatically with reference to the UK and America. Western cultures are considered to be advanced, superior and civilised nations, as in the cases of the USA and the UK. Additionally, evolution, urbanisation, wealth, freedom, security and safety were identified as being the main characteristics of Western countries. One student (S007) defined Western cultures as *‘the culture of English speaking countries such as the UK and America. They are considered superior as well as their way of life is superior.’*

Moreover, students were also asked to define their own culture (Libyan culture), which they perceived as being an Islamic traditional and deeply conservative culture. Libyan people keep their traditional folk culture alive today. Libyan culture is characterised through *'harmony', 'tribalism', 'generosity', 'social cohesion', 'masculinity' and 'maintaining relationships'* (e.g., S003; S006; S013). Student S006 defined Libyan culture as *'an Arab Muslim culture based on clans and tribes, and our religion as affecting our behaviour. It is a strict culture, especially in terms of communication in social settings between males and females.'* The current difficult situation in Libya also affected most students' views when defining Libyan and Western cultures: they defined Libyan culture as a place full of problems and cruelty abduction, murder and violence (e.g., S007; S019) whereas Western cultures were described as the cultures of freedom, opportunity, safety, productivity, innovation and comfort (e.g., S008; S011).

In terms of educational context, more than half of the students defined culture in relation to language teaching and learning. They state that they believe culture and language as being strongly linked to one another, and culture as being important to teach and learn in order to overcome a possible breakdown in communication (e.g., S002; S008; S013). Along these same lines, they also added that students should learn the appropriate social rules or norms of Western countries, such as how to greet other individuals in order to avoid communication breakdowns. Student S008 commented that *'British people used the words "please" and "excuse me" when requesting and asking, or in communication as a sign of politeness, attention, respect and gentleness.'* Students also emphasised that students should learn how they are expected to talk with Western people both formally and informally so as to communicate with people of English speaking countries in an effective way.

- DISCUSSION

In terms of how the perceptions garnered in this work compare with the literature, the findings of the questionnaire and interviews of the current study reveal that the majority of Libyan students view the concept 'culture' in terms of its structural, product and function aspects (cf. Baldwin *et al.*, 2006) by identifying these elements, but more greatly emphasised the structural elements involving native speakers' traditions, customs, beliefs, behaviours, values, habits and lifestyle. This may be

because they are relating to a specific lifestyle and also owing to the fact that they live in an Islamic and traditional society that impacts their views and attitudes. This definition is supported by the definition provided by Condon (1973, as cited in Kuo & Lai, 2006), illustrating culture as being ‘a way of life’ and as including the beliefs, values and material objects that help to form a way of life. Wherever people live, inevitably, their behaviours and thoughts are based upon and influenced by local culture, and, as stated, culture has a great number of different dimensions. In addition, when most students defined their own culture (Libya), they defined it as an Islamic, traditional and deeply conservative culture that is characteristic of harmony, social cohesion, masculinity and maintaining relationships. They expressed their adherence to their customs, tribal traditions and beliefs. These findings are seen to be in agreement with Pargeter (2010), who have stated that, although many Muslim people have imitated European styles, they continue the Islamic traditions, where Libyan culture remains extremely conservative, and dominated by patriarchal religious beliefs and tribal culture.

Most importantly, the results of the interviews have shown that the unstable situation in Libya, as caused by the civil war, has had an impact on more than half of the students’ opinions and attitudes when defining the concept of ‘culture’. Accordingly, they defined culture as the place where security and safety prevail away from devastation and chaos. This is supported by Fetouri (2015), who note that, since the revolution in 2011, many Libyan citizens live in daily fear because law and order is no longer observed, with robberies and beatings common. They feel unsafe in public and even in their own homes, as well as even going to the market, school or work. Libyans try to make the dangerous Mediterranean crossing, fleeing to Egypt, Tunisia and Europe, looking for peace and security, owing to the fact that, in Libya, they fear arbitrary arrest or even death. Therefore, Libyan students of the current study seem to be looking for a quiet and safe place to live. The present circumstances in Libya have not only affected students’ views when defining culture in general but also when defining Libyan and Western cultures. Thus, a key point here is that students’ perceptions of culture are directly related to their experiences in their own culture (Libya) and of their particular way of life. Here, then, are two main factors apparently of influence across the majority of students’ views, i.e. political and sociocultural factors. These findings are aligned with the teachers’ views (Chapter 4, teachers’ data,

Section: 4.1.1), which show that both teachers and students' definitions as being directly related to their experiences in their own culture (Libya) and particular way of life. Politics and sociocultural factors can therefore impact greatly on what culture is; nonetheless, consideration of such events is mostly lacking in the literature.

In addition, Western cultures were defined by the majority of the students as the cultures of only the UK and the USA. This might be owing to two reasons: first, English is a global language; and second, the revolution in technology wherein Arabic channels on TV mostly show British and American programmes. Furthermore, the definition of some Libyan student participants also relates to a dynamic view of culture that involves action and practice wherein students are expected to know, understand and interact (cf. Liddicoat, 2002; Nieto, 2010). From this perspective, culture is viewed as the everyday routines, norms, assumptions and values influencing patterns of thought and behaviour, and the way in which language is used (cf. Liddicoat *et al.*, 2003; Jabeen *et al.*, 2013). A work undertaken by Larzén-Östermark (2008) would nevertheless question this finding. Larzén-Östermark found through interviews that most Finland-Swedish teachers of English considered culture as a static notion, and that the dynamic and fluid nature of culture as a concept was not acknowledged from these participants' perspectives. Arguably, if culture is considered to be static, there is no interest in the link between culture and language (Liddicoat, 2002). Moreover, it ignores the persistently developing nature of culture, whereas the dynamic view of culture not only encourages students to interact with the people from Western cultures but will also assist them in developing their intercultural communicative skills (Liddicoat, 2004). It can be noted that Libyan students are aware of the dynamic nature of culture, and this may be owing to the change in the environment through technological change or immigration, both of which could have led to the spread of cultural characteristics (e.g., social activities, beliefs, etc.) from one society to another. Supporting this idea, Furstenberg (2010) contends that, when viewing culture as dynamic, language teachers need to understand this as being a process that will allow EFL students to develop their cultural knowledge about target cultures and increase their understanding of how culture permeates and forms the behaviours and interactions of individuals.

In terms of pedagogical approaches, more than half of the Libyan students of the present study have defined culture in terms of the interrelationship between language and culture (e.g., Pulverness, 2003; Kramsch, 2013; Nguyen, 2017) in assisting students in building linguistic and intercultural competences (cf. Larzén-Östermark, 2008; Furstenberg, 2010). This positive view could be as a result of their desire to improve their four skills of English. This is supported by the study of Farooq *et al.* (2018), who suggested that the language skills of learners may be developed by incorporating culture and language. Arguably, if students utilise their knowledge of the target culture, they are then effectively using the language as a communication tool (Fang, 2010). Thus, a key theme here was that most Libyan students seem to be aware of the correlation between culture and language in the English classroom and also perceive culture as being important when it comes to developing students' cultural knowledge and intercultural skills (Nguyen, 2013).

4.2.3 SECTION II: GOALS OF LEARNING ENGLISH IN LIBYAN EFL CLASSROOMS

Questionnaire aimed to examine the main purposes for EFL Libyan learners of learning English while interviews helped in exploring in greater depth students' perceptions regarding the main purposes of EFL textbooks in Libyan secondary school. Furthermore, interviews investigated perceptions regarding the place of Western cultures in Libyan EFL textbooks, as well as whether or not Libyan EFL teachers tried to incorporate lessons of Western cultures if their EFL textbooks did not include these topics.

A. QUESTIONNAIRE DATA

- Goals of Libyan EFL Students in Learning English

This section aims at investigating Libyan students' main goals of learning the English language. A key issue in any consideration of students' perceptions of culture and how it is taught in the classroom is the general goals that students have. It is important to identify which type of goals inspire Libyan students to study English. It is very important for teachers, learners and researchers to be aware of this as, with this

awareness, it is possible to work on advancing such types of purpose that increase students' interest in learning English and its culture. Thus, there were seven items within this section that related to the way in which the general goals of learning English were perceived by students. As shown in Table 4.15, students were asked to give their view by selecting one of the options detailed in the left-hand columns in the table.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S2Q1	I really like learning English because I would like to speak it fluently and accurately with Western people.	Count	270	115	0	25	100	385	125
		Row N %	52.9	22.6	0.0	4.9	19.6	75.5	24.5
S2Q2	I learn English because it is only an obligatory school subject.	Count	93	64	2	96	255	157	351
		Row N %	18.2	12.5	0.4	18.8	50.0	30.8	68.8
S2Q3	Learning English may help me to obtain a good job.	Count	94	43	0	100	273	137	373
		Row N %	18.4	8.4	0.0	19.7	53.5	26.9	73.1
S2Q4	I learn English because I would like to learn about Western cultures, its traditions, history, literature, beliefs, festivals and other cultural aspects.	Count	287	110	0	10	103	397	113
		Row N %	56.3	21.6	0.0	2.0	20.2	77.8	22.2
S2Q5	I learn English because I would like to travel in Western countries and work there.	Count	56	46	0	82	326	102	408
		Row N %	11.0	9.0	0.0	16.1	63.9	20.0	80.0
S2Q6	I learn English only to satisfy my parents.	Count	219	114	0	66	111	333	177
		Row N %	42.9	22.4	0.0	12.9	21.8	65.3	34.7
S2Q7	I learn English only to pass in exams and get high grades.	Count	90	21	0	99	300	111	399
		Row N %	17.6	4.1	0.0	19.5	58.8	21.8	78.2

Table 4.15: Students' Responses on General goals of learning English

In terms of what these data in Table 4.15 show, this section aimed at identifying perceptions regarding whether Libyan EFL students learned English to integrate into the Western communities or did so for an instrumental purpose. The results of this questionnaire show that the instrumental purpose received a higher percentage than the integrative goal. They did not consider culture learning as an important purpose for learning English. Thus, the majority of students learned English in order only to travel and work in Western countries. This is shown by the fact that Item 5 received the highest percentages with 16.1% (agree) and 63.9% (strongly agree), respectively. Amongst the goals conveying an instrumental purpose, the goal underlying 'getting a good job' (Item 3) and that on 'only to pass in exams with higher grades' (Item 7)

registered high agreement with scores of 73.1% in Item 3 and 78.2% for Item 7. In contrast, less than half of the students had integrative goals in the sense that they wanted to learn English so as to know about cultural aspects of English-speaking people.

- DISCUSSION

In terms of how these Libyan students' views compare with the literature, these findings resonate with many previous related studies that conclude that instrumental purposes are greater than the integrative goals amongst language EFL students (e.g., Vaezi, 2008; Al-Tamimi & Shuib, 2009; Rehman *et al.*, 2014). Similarly, in previous research, numerous studies (e.g., Kara, 1992; Abidin *et al.*, 2012) have examined EFL Libyan students' main goals of learning English, revealing that instrumental orientation is a common factor amongst Libyan learners. Kara (1992) argues that Libyan EFL students learn English simply to pass an exam, get high scores, and get a certificate. However, the results of the current study are seen to be in disagreement with other findings, such as those of Zanghar (2012), Hagler (2014) and Sase *et al.* (2015), all of whom found that EFL learners learn English in order to achieve both instrumental and integrative purposes. Furthermore, the finding achieved in the work conducted by Sase *et al.* (2015) is incompatible with the finding of the present study, which were seen to be uncommon in the Libyan context, with EFL Libyan students living in Malaysia learning English in order to reach their integrative targets rather than instrumental ones. A possible reason for gaining such positive attitudes towards Western cultures is that they might experience cultural shock when travelling to Malaysia and be aware of the importance of learning target culture. This idea is supported by Baroudi (2017), who stated that living experience in foreign countries increases people's cultural awareness and knowledge. It can be argued that Libyan students of the current thesis had high instrumental orientation as opposed to integrative orientation. This might be owing to cultural knowledge of Western cultures, as well as students at this age potentially not realising the importance and value of learning Western cultures for their future life. Therefore, EFL teachers should try to help students to ensure both instrumental and integrative purposes when it comes to learning English, which are recognised as being pivotal to success in FL learning (Zanghar, 2012; Thang *et al.*, 2011). This could potentially be achieved if

there is a positive link between positive attitudes, motivation and a higher level of proficiency to learn English in language classes (Thang *et al.*, 2011). These positive factors affect students' performance and determine their goals of learning English. The high motivation of learners undoubtedly facilitates the learning of English (De Bot *et al.*, 2005).

B. INTERVIEW DATA

- Students' Perspectives regarding Teaching Western Cultures in Libyan EFL Textbooks for Secondary School

Semi-structured interviews were used to explore in greater depth Libyan EFL students' perspectives regarding the main purpose of years one and two EFL textbooks. The key point was that the main goal of these textbooks is to teach language rather than develop Libyan students' intercultural competences. All Libyan students believe that the EFL textbook is the main tool, and is used heavily by Libyan EFL teachers (e.g., S001; S016; S019). They felt that the lessons of the two textbooks emphasised four skills, grammar and vocabulary. They were based on communicative topics and tasks but that culture itself tended to be ignored in the two EFL textbooks. Furthermore, the students (e.g., S007; S008; S012; S017) made an attempt to provide a clear description of the content of the two textbooks, stating that the lessons of both textbooks provided different topics and written exercises, and a wide range of vocabulary and communicative activities (e.g. S006; S008). Student S008, who studied in Year Two, commented,

'There is a good balance between linguistics aspects of language in my book. My book has a number of units and each unit talk about all four skills, grammar and vocabulary. However, the cultural information is superficial and limited.'

Following, students were asked to provide a general description of the cultural content of the two textbooks. The majority of the students (15 of 20) reported that the Year One textbook mentions different cultures, such as those of Libya, the UK, Malaysia, Madrid, Italy, Ethiopia and Afghanistan. Student S012 commented that *'I learned*

about the city life and country life in Libya and also learned about the weather of Malaysia and Ethiopia.' However, the Year Two textbooks (literary and science) were perceived as completely ignoring Western cultures, with mention made only to other international cultures, such as those of Egypt, Italy and Saudi Arabia. Student S017 reported, *'I learned about famous names in a Science such as Ibn Sina, Alfred Nobel, Majdi Yaacoob. I also learned about the Egyptian author Najeeb Mahfouz and the sinking city—Venice.'*

Finally, Libyan students were requested to express their views and feelings regarding the language input presented in their EFL textbooks. More than half of the students had negative opinions and attitudes towards the content of both textbooks (e.g., S001; S006; S007; S014), highlighting that these textbooks fail to meet students' level, needs, specialities, interests or goals (e.g., S009; S014; S017). They added that the current textbooks lack meaningful and useful information. One student (S014) said, *'Year Two textbook only focuses on Science topics and only useful for students who intend to study in social Sciences at university but it is not suitable for students who plan to study in literary subjects.'* The data indicates that most students are very enthusiastic about being taught about culture and, more specifically, Western cultures (e.g., S005; S017; S018). Student S005 argued that *'teaching Western cultures is important and useful for my future life.'*

- DISCUSSION

In terms of how these results compare with the findings of the current study, they show that the majority of Libyan EFL students' comments resonate with the findings of researchers (e.g., Alhmali, 2007; Mohamed, 2014; Altaieb & Omar, 2015) in that textbooks are considered to play an essential role in facilitating the processes of language teaching and learning in Libyan EFL classes. In addition, the findings of the current thesis also show that most students felt that their textbooks emphasise language in such a way so as to attain their instrumental targets, such as passing exams with high scores (cf. Alhmali, 2007). Further, students also felt that their EFL textbooks mainly aimed at extending their ability across the four skills of English and improving students' grammatical understanding in order to become more fluent and make their language more natural during communication with speakers of English (cf. Macfarlane, 2000).

The findings of the present study also reveal that culture itself tends to be ignored in the two Libyan EFL textbooks. Thus, textbooks were too weak and limited to provide students with cultural information (cf. Aliakbari, 2004). Finally, the Libyan students were unhappy regarding the language-input presented in their EFL textbooks: they reported that the content of the lessons was not carefully prepared in line with their age, specialty or background (cf. Omar, 2014). Therefore, effective EFL textbooks would need to provide meaningful and relevant topics and tasks that connect students' interests, levels, subjective experiences and needs with their abilities in order to arouse students' motivation and curiosity (cf. Altaieb, 2013). The different shortcomings of the current Libyan textbooks need to be addressed for further development and modification.

- Students' Perspectives concerning Teaching Western Cultures in Libyan EFL Textbooks for Secondary Schools

This section aims at investigating the cultural content of the two textbooks (Year One and Year Two) in Libyan secondary schools. Specifically, it explored Libyan learners' views and perceptions regarding knowledge of Western cultures in their textbooks. The key findings of this section are that the majority of students (16 of 20) felt that the two textbooks (Year One and Year Two) failed to teach Western cultures both successfully and appropriately. There was felt to be no balance between linguistic aspects and cultural aspects of Western countries (e.g., S009; S017). Moreover, students were asked about knowledge of Western cultures presented in their two textbooks: in terms of the Year One textbook, most students stated that the book only referenced a few aspects of Western cultures, such as the weather in Sydney and the London Eye in the UK (e.g., S003; S008; S012; S014). The problem was, however, that the book only provided photos of the countries and wrote a short story about them. In addition to this, cultural aspects, such as traditions, values, politics, rules, language, food and others, were ignored. In addition, students were asked to describe the cultural content of one of their lessons: they described the reading lesson entitled '*The City Life and Country Life*', which provides dialogue between the interviewer and three people about their lives in different parts of Britain, namely '*London, Manchester, and Birmingham*'. The information was felt to be very simple and

superficial, where the interviewees only talked with short sentences, such as *'London is big and noisy'* (S008), *'Life in Manchester is not easy and it was too wet and there is no enough sun'* (S005), *'the countryside in Britain is very quiet but too far away from everything and everyone'* (S012). They declared that some information was stereotyped: for example, Student S008 commented that *'the book quite avoids mention the advantages of these cultures that leads to the perpetuation of stereotypes.'*

Regarding the Year Two EFL textbook, most students had similar opinions. They felt that their textbooks completely ignore Western cultures (e.g., S001; S007; S010; S020). Student S007 commented that *'My textbook lacks topics related to the British and American cultures and indicated a few cultural aspects such as science in Egypt and literature in Libya.'* Another student added that *'the book mentions some archaeological sites in Libya such as Leptis and Sabratha.'* Most topics in the books talk about general issues, such as *'pollution and energy'*, *'treating snakebites'* and *'robots'* (S006; S007).

Along these same lines, most students agreed that, although knowledge of the cultural topics (e.g., Western cultures or Arab cultures) of the two books reflected the reality about the people of those cultures, the information about some countries is usually stereotyped and biased as opposed to dynamic and progressive (e.g., S008; S015). Furthermore, the findings found that most Libyan students felt that the Year One textbook is biased to Libyan culture whilst the Year Two textbook was biased to international culture; however, the cultural knowledge was seen to be inconsistent and incidental (e.g., S001; S003; S012; S020). Finally, ten students added that, despite the two textbooks being written by native speakers of English, they were deficient in teaching cultures of English speaking countries (e.g., S006; S009; S019).

- DISCUSSION

In terms of how these findings compare with the literature, the findings show that the two Libyan EFL textbooks were perceived as generally ignoring Western cultures. This finding is seen to be in agreement with Xiao (2010). Nonetheless, it contrasts with those of Dehbozorgi *et al.* (2018), who found that the cultural content presented in Iranian EFL textbooks was mostly connected to cultures of native speakers of English. In addition, the results of the current thesis also showed that the cultural

content offered in the Year One textbook was perceived as having overlooked useful and meaningful information about Western cultures. They do not provide adequate cultural content, and so it is limited, static, stereotypical, inconsistent, superficial, meaningless, biased and boring (cf. Mohamed, 2014; Bahrami, 2015). Most of the participants argued that, despite the two textbooks being written by British authors, the textbooks were not focused on Western cultures. This might be owing to the historically troubled relationship between Libya and Western countries, as identifiable since the 1980s, which has led the Libyan government to ensure control over the planning and design of the current EFL textbooks. This idea supports the views of Altaieb & Omar (2015) when they emphasised that Libyan teachers do not have the freedom or time to be creative in their teaching as they are restricted by the Libyan Ministry's regulations and standards. However, Slovakian context is seen to be incongruent with the Libyan context, with EFL teachers in Slovakia able to choose any textbook according to their preferences as teachers are the only person who know what their students need and prefer (Reid & Kováčiková, 2017).

Finally, the findings of the current study reveal that the textbooks do not focus explicitly on Libyan culture or on students' identity (Rindal, 2014). This is a very surprising result from a country characterised as Islamic, traditional and conservative. A possible reason for this is that these EFL textbooks have been designed to focus on the linguistics aspect of language, only, where such aspects may be easy to teach, prepare and learn. It can be argued that it is essential for teaching to acknowledge the needs of learners in acquiring a good level of understanding and knowledge relating to their own culture, with such insight enabling them to create a bridge between their own and the target culture (Kramsch, 1993 as cited in Tran & Dang, 2014). Nonetheless, providing explicit lessons on cultural identity could remove a fundamental element of cultural learning, which could potentially result in a false belief concerning the neutrality of our culture. A clearer emphasis on the knowledge of the self (Bryman, 1997 as cited in Dehbozorgi *et al.* 2018) could be achieved through various tasks, which would assist learners in garnering a better understanding of their own culture in line with the views of others. Moreover, EFL textbooks need to be understandable and attractive to learners. Professional EFL authors might produce texts of fiction that are of interest, which would, at the same time, reflect truthful, everyday life (Elomaa, 2009); in other words, EFL textbooks specifically for the

Libyan EFL curriculum that incorporate language and culture need to be developed. In addition, another suggestion would be to allow EFL teachers to evaluate the content of textbooks before publishing them in order to reflect on students' needs and teachers' style.

- Students' Perceptions regarding Integrating the Teaching of Western Cultures by Libyan EFL Teachers alongside EFL Textbooks

The present study aimed at investigating how Libyan EFL teachers approach teaching Western cultures in classrooms. In order to garner comprehensive answers, Libyan students were asked in the interviews, *'Have your teachers tried to integrate Western cultures and teach these in your class even if your English textbooks do not include these topics?'* The main key findings of this interview are that more than fifteen students (17 of 20) said that their teachers did not integrate additional materials of Western cultural content, as they have no time to do so within EFL classrooms. The majority of the students interviewed for this thesis felt that their teachers gave priority to teaching language rather than culture (e.g., S008; S009; S012). Only a few students (3 of 20) stated that their teachers had occasionally attempted to assimilate the cultures of the UK and USA (S001; S009; S013). Here, students were asked to explain how their teachers incorporate Western cultures. Most students stated that their teachers dealt with culture only when lessons were connected to it, and further expanded these lessons with their cultural information. They also stated that they mostly used the first language of the students when explaining Western cultures. Student S013 commented, *'My teacher provided us useful information about UK culture, for example, weather, food, law's rules and education system. Also, in the lesson of Eye London and Manchester he added extra information but briefly because he had not enough time.'* Furthermore, Student S009 added, *'My teacher lived in the USA and she told us many things about its attractive place, its sport, cities and popular celebrations.'*

Then, students were asked about the main reasons for making their teachers overlook integrating Western cultures in language classes. All students mentioned various

difficulties, including time limitations, a lack of facilities and training courses, feared negative effects on students' cultural identity, low levels of student language proficiency, teachers' limited cultural knowledge, and primary concentration on language rather than culture. First, more than half of the students (17 of 20) stated that lack of time is the main reason for not incorporating sufficient cultural knowledge in teaching due to an overcrowded curriculum (e.g., S001; S010; S016). Student S001 stated, *'I think lack of time was the major constraint that my teachers faced due to overloaded curriculum.'* Secondly, an absence of facilities in schools, as mentioned by most students (13 of 20), was also the main constraint for Libyan EFL teachers in integrating Western cultures in their classes. Their schools did not have the necessary facilities, such as libraries, TV, computers with Internet, film projectors, radio and tape recorders (S002; S009; S012). Students believed that such facilities are important when it comes to developing students' intercultural perspectives, improving their academic ability and developing their motivation and interests when learning about Western cultures. One student (S009) commented, *'I think watching on TV or Film projector truly the real life of people who live in the UK or the USA. They help to show how the Western people live, talk and behave.'* Thirdly, in order to avoid Westernisation as a number of students (11 of 20) felt, their teachers did not try to teach Western cultures; they thought their teachers feared negatively influencing students' thinking, behaviours and cultural values (e.g., S007; S010; S015; S016). Student S010 further believed that *'teaching and learning too much about Western cultures might influence our behaviour and beliefs.'*

Furthermore, some students (9 of 20) thought that their teachers ignore the integration of Western cultures because they concentrate on language rather than culture. They assume that teachers place emphasis on language because it is *'easy to prepare'*, *'understand and teach'* and *'does not take much time to teach'*, with the point also made that *'national test only emphasise language'* (e.g., S008; S016). Finally, a few students (7 of 20) felt that teachers did not try to integrate culture because of the low level of students' language proficiency. Students also believed that most Libyan students are not good in English, meaning they will experience difficulties when it comes to understanding cultural information in English (e.g., S008; S013; S020). Student S008 said *'I am not good at English and I cannot understand what foreigners say, so I feel learning Western cultures is not easy to learn and understand.'*

In terms of the first research key question, '*What are the main goals of teaching and learning English in Libyan secondary schools? Is teaching and learning culture a key aim?*', the results of both the questionnaires and interviews show that the main goal of language learning in Libyan EFL classrooms seems to be extrinsically orientated rather than intrinsically orientated.

- DISCUSSION

Compared to the literature, these findings reveal students' perspectives were that most teachers did not integrate culture alongside textbooks, and only a small number of teachers with experience in the UK and USA were aware of the inadequate cultural content in the textbook, and so added useful cultural information for their students (cf. Young & Sachdev, 2011). In addition to this, students of the current study also noted that Libyan EFL teachers who added cultural information mostly used the native language rather than the target language. According to Crozet *et al.* (1999) and Nguyen (2013), EFL teachers should be bilingual speakers so as to allow them to address the target culture in English and in the first language of learners in order to help students whose English proficiency level is low. As a result, this may help learners to increase their cultural understanding and develop their language skills.

More importantly, the current research provides insight into some of the difficulties and challenges impacting negatively on teachers' ability to integrate and teach Western cultures. A lack of time was perceived by most Libyan students as the main inhibitor leading to teachers' limited incorporation of Western cultures besides textbooks due to curriculum overload (cf. Hinkel, 1999, Sasani, 2018).

Furthermore, limited teaching strategies and sources of cultural knowledge, such as the Internet, video and audio resources, were also recognised as EFL Libyan teachers' major obstacles (cf. Khemies, 2015). In addition to this, the inclusion of Western cultures within training courses in EFL secondary schools is recognised as both important and necessary. In this case, these courses could involve precise discussion about intercultural methods, resources, as well as classroom designs, encompassing effective technologies for language learning in a dynamic and active manner in addition to improving students' intercultural communication (Byram, 2008 as cited in Sasani, 2018). The present study also revealed that Libyan EFL students felt that

teachers were not teaching culture because they saw teaching Western cultures as a threat to the native values of students (cf. Choudhury, 2014; Dweik & Al-sayyed, 2015a). Thus, a key theme here was ‘overcrowded’ curriculum, which appears to be the main difficulty Libyan EFL teachers encounter when teaching English. Teaching from a textbook requires time because Libyan students will be tested only from textbooks. In this case, EFL Libyan teachers try to direct their best efforts towards knowing how to work within time and space constraints. They also attempt to develop their own intercultural competence and their capability in addressing the development of this competence for their learners. Teachers also need to be aware of the importance of including cultural topics in the examination of students, rather than only involving linguistic knowledge (Nguyen, 2013).

Moreover, the findings of the present study also reveal that Libyan teachers’ limited cultural knowledge was perceived by most students as another inhibitor this might be because they had not had any opportunity to engage with Western cultures or otherwise may have been owing to a lack of training programmes supporting the integration of cultural topics (cf. Mekheimer & Aldosari, 2011). As a result, teachers emphasised teaching language rather than culture. Lastly, the findings of this interview also show that the low level of student language proficiency might prevent Libyan teachers from integrating Western cultures (cf. Ahmad & Shah, 2014). This finding supports those of Liddicoat *et al.* (2003), who insist that EFL teachers should help their students to achieve a reasonable competence in FL before engaging in cultural learning. Arguably, it is essential that Western cultures be incorporated from the beginning stages of language teaching and learning (cf. Crozet *et al.*, 1999). Critically, if it is indeed the case that language and culture are intermeshed as much as the literature claims, then what language can be taught if restraints like those explained above are placed on the ability of teachers to teach culture?

4.2.3 SECTION III: LIBYAN EFL STUDENTS’ PERSPECTIVE REGARDING THE IMPORTANCE AND USEFULNESS OF INTEGRATING WESTERN CULTURES INTO LIBYAN CLASSROOM

This section investigated Libyan EFL students’ perspectives concerning the usefulness of incorporating Western cultures into the Libyan classroom. It was

important to ascertain whether the students give priority to learning culture, to language or both. Questionnaire and interview methods were used.

A. QUESTIONNAIRE DATA

This questionnaire aimed at identifying students' perceptions and thoughts concerning the role of Western cultures in teaching and learning English. Hence, there were five statements relating to the values and usefulness of integrating Western cultures in the classroom, with students asked to give their view by selecting one of the options detailed in Table 4.16.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S3Q1	I believe that learning about Western cultures is useful to know about its people's behaviour, attitudes, traditions, celebrations, daily life, history, literatures, music, government's rules and education.	Count	97	30	3	109	271	127	380
		Row N %	19.0	5.9	.6	21.4	53.1	24.9	74.5
S3Q2	I do not think that Western cultures play an important role in my future life.	Count	255	108	4	41	102	363	143
		Row N %	50.0	21.2	.8	8.0	20.0	71.2	28.0
S3Q3	I believe that learning about Western cultures in English textbooks is valuable in creating students' interest and motivation toward learning the foreign language.	Count	66	26	5	97	316	92	413
		Row N %	12.9	5.0	1.0	19.0	62.0	18.0	81.0
S3Q4	Learning cultures effectively is useful and effective to obtain positive attitudes towards the community of Western cultures.	Count	70	76	6	93	265	146	358
		Row N %	13.7	14.9	1.2	18.2	52.0	28.6	70.2
S3Q5	I think learning Western cultures is important to improve my English communication to face some difficulties when communicating with English speakers.	Count	89	56	5	100	260	145	360
		Row N %	17.5	11.0	1.0	19.6	51.0	28.4	70.6

Table 4.16: Students' Responses on Values and Usefulness of Integrating and Teaching Western cultures in English classroom

Students' responses presented in Table 4.16 generally show that the majority acknowledged that learning Western cultures is important and useful for their life. They believed that learning Western cultures helps to develop their knowledge and to arouse their interest and motivation in learning English. A detailed examination of Table 4.16 shows that the first and third statements confirm culture as being perceived as useful and thus should be taught in textbooks. For example, the third statement, which assesses the role of textbooks in developing learners' cultural knowledge and as cultivating their cultural awareness, received a high score of 81% (combining

strongly agree with agree). In contrast, the second statement, *'I do not think that learning Western cultures plays an important role in my future life'*, obtained the lowest score (28%) for both agree and strongly disagree).

B. INTERVIEW DATA

The key findings were that 17 of 20 students perceived learning about Western cultures as important, necessary, interesting and enjoyable, and believe it should be integrated in EFL classrooms despite their level of English being low. All students were first asked about the benefits they would gain from learning about Western cultures. The majority stated that it would allow them to learn English effectively, develop their intercultural communication, and face difficulties during communications with Western people (e.g., S005; S018; S019). Student S012 commented, *'learning Western cultures help students in developing their linguistic and cultural knowledge to communicate appropriately with people of Western countries.'* In addition, most students (14 of 20) acknowledged that, although learning Western cultures was a difficult task for them because their English was weak, they felt learning about Western cultures improved their English competence (e.g., S003; S017). Student S014 commented that *'learning culture helps students to make studying English more meaningful and helps them to speak it fluently and accurately.'* Another student S001 added, *'I feel teaching culture is difficult to learn but I believe it might help me to master the English language.'* Furthermore, students also thought that learning about culture was important, very interesting, enjoyable and attractive owing to the fact it covered many cultural aspects used in daily life. Student S011 described learning culture, as *'informative, useful, important, and has interesting aspects such as sports, attractive places and festivals.'* Furthermore, most students (11 of 20) felt that learning about culture plays an important role in making people civilised, respectful and social (e.g., S008; S016). Student S008 said that *'learning culture can help me to be a literate, civilized and polite person and all people who live around me respect me'*. They also stated that teaching culture must be incorporated into EFL textbooks in order to avoid *'cultural shock'* (S007) or *'the development of misconceptions'* (S009) and *'stereotypes'* (S012).

On the other hand, only three students (S002; S010; S015) perceived learning about Western cultures as not *'important'* or *'useful'*; instead, it was considered to be

'useless', 'complicated to learn' and as '[going] against our Muslim religious rules in Libya.' Student S002 said *'teaching English should be focus on language rather than culture because linguistics language aspects are easy and important.'* Another student S010 said *'the majority of students in my class are not proficient in English, so, teaching Western cultures is just a waste of time.'* Student S002 added that *'Western cultures are harmful because they will impact negatively on our behaviour and beliefs.'*

- DISCUSSION

In terms of how these perceptions compare with the literature, the findings of the questionnaire and interviews confirmed that the majority of students appreciate the teaching and learning of culture in EFL classrooms despite their low English proficiency (cf. Genç & Bada, 2005; Sariçoban & Çalışkan, 2011; Ulum, 2016). Nonetheless, this finding stands in contrast with the results of Asif (2012), who found that learners are more motivated to learn the linguistic aspects of language rather than target culture. On the other hand, some Libyan students resisted learning about Western cultures and felt that teaching culture is only appropriate for students who can speak English fluently and is not suitable for students with low English proficiency. Therefore, they preferred to learn language rules rather than about culture (cf. Krashen, 1982). This indicates that positive attitudes towards the target culture are highly interconnected with levels of EFL students' English proficiency.

In addition, the present study also reveals that most Libyan students agree that culture would develop their performance and that learning grammar and lexis is not enough when striving to develop English proficiency (Çakır, 2006). There appears to be a marked relationship between English proficiency and the cultural attitudes of Libyan EFL students. Such a correlation positively affects students' views towards learning these cultures; thus, Libyan teachers of English should be aware that language is a culturally conditioned phenomenon, that language and culture are interconnected and that their relationship is central to language learning (Brdarić, 2016).

Furthermore, the findings of the interviews also revealed that the majority of students identified learning culture as interesting and enjoyable, and as helping students increase their desire to communicate in the target language, as well as arousing their

motivation and interest in learning English. Students can also be exposed to several types of cultural information that helps them in their daily life and to see the world with open eyes (cf. Dai, 2011; Abdollahi-Guilani *et al.*, 2012). However, a study undertaken by Krashen (1982) disputes this view, with the scholar believing that, when seeking to gain an understanding of language and associated culture, the classroom is not the ideal learning environment. It can be argued that Libyan EFL textbooks should not only focus on linguistic aspects of language but also on different aspects of target culture in order to develop students' intercultural and linguistics competences (Tomlinson, 2008). The cultural and social contents of EFL textbooks should not promote unconstructive feelings towards Western cultures (Sardi, 2002 as cited in Ahmad & Shah, 2014). Importantly, textbooks should teach culture appropriately because it plays a significant role in forming students' cultural and social attitudes, as well as in moulding their behaviour. Language needs to be studied in context in order for native speakers to be understood and to be able to use language culturally (Bada, 2000).

4.2.4 SECTION IV: ATTITUDES TOWARD TEACHING AND LEARNING WESTERN CULTURES

This study considers students' attitude to acquiring a FL because it influences the performance of students in learning the language and its culture. This section aimed at answering the second key question, 'What are the attitudes and opinions of Libyan teachers and learners toward teaching and learning Western cultures in their classrooms? Answers were garnered through the application of a questionnaire and interview. This question is important owing to the fact it helped Libyan students to express their needs, likes, dislikes and feelings towards Western cultures.

A. QUESTIONNAIRE DATA

This section aimed at identifying students' attitudes towards Western cultures. There were five statements under this section relating to attitudes towards teaching and learning about Western cultures. Students were asked to give their view by selecting one of the options in the right-hand column in the table. Table 4.17 shows the students' selections.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S4Q1	I think it is not necessary to learn English with its cultures. Thus, it is enough to learn only English in class.	Count	300	89	3	75	43	389	118
		Row N %	58.8	17.5	0.6	14.7	8.4	76.3	23.1
S4Q2	I would prefer not to learn about Western cultures because it affects my identity.	Count	241	104	5	60	100	345	160
		Row N %	47.2	20.4	1.0	11.8	19.6	67.6	31.4
S4Q3	I think that our current English textbooks do not offer adequate knowledge about Western cultures.	Count	25	12	0	31	442	37	473
		Row N %	4.9	2.4	0.0	6.1	86.6	7.3	92.7
S4Q4	I believe that learning about Libyan culture in English classrooms is more important than learning about the Western cultures.	Count	229	112	5	62	102	341	164
		Row N %	44.9	21.9	1.0	12.2	20.0	66.9	32.2
S4Q5	I have positive attitudes in learning English with its cultures in the class. So, it is important to teach and learn Western cultures.	Count	76	43	9	87	295	119	382
		Row N %	14.9	8.4	1.8	17.1	57.8	23.3	74.9

Table 4.17: Students' Repones on Attitudes toward teaching and learning Western cultures

As shown in Table 4.17, the majority of the respondents (74.9%) agree and strongly agree with the opinion that they liked learning English with its culture, whereas only 23.1% (disagree and strongly disagreed) expressed their refusal to learn about culture. Importantly, more than half of the students agreed that their EFL textbooks overlooked useful information about Western cultures. Interestingly, they strongly disagreed (47.3%) and disagreed (20.4%) that Western cultures affected their own cultural identity. Thus, the data from the table arguably shows that students understand the importance of learning English and its culture, whilst at the same time have a positive attitudes toward Western cultures.

B. INTERVIEW DATA

The interviews explored the attitudes of EFL Libyan secondary students towards Western cultures. It aimed at investigating whether or not Libyan students were positively inclined to Western cultures, and how this might influence their language learning. Accordingly, all Libyan students were asked to give their perceptions and attitudes on incorporating Western cultures in EFL textbooks and classrooms. The key findings include that the majority of students showed overall positive attitudes towards learning Western cultures. They felt that culture and language cannot be disconnected. Student S001 commented '*When we learn English, we have to learn about its culture to develop the verbal and written communication skills in English in order to communicate with Western people politely and successfully.*' Another

student S016 added that *'Western cultures should integrate in to English textbooks to increase our awareness of the interrelationship between culture and language.'* Only three students (S002, S010, S015) were opposed to teaching and learning Western cultures because it was *'difficult'*, *'[a] waste of time'* and *'would impact on our cultural identity.'* In addition to this, they expressed their hatred of Western cultures because they believed that the instability in Libya was down to Western countries' involvement. Thus, they preferred to learn grammar and vocabulary rather than culture. They also supported the idea of introducing Libyan culture in the EFL classroom rather than Western cultures. Student S010 commented, *'Libyan culture is important than Western cultures and learning Libyan Islamic culture helps us to raise my understanding of my own culture; develop our own values and avoiding losing our identity.'*

Students were also asked about the main rationale behind their positive attitudes towards Western cultures. The majority of the students (17 of 20) felt that learning about Western cultures was important and necessary for people who were thinking about migration to Europe for the purposes of living in peace and with stability (e.g., S008; S011; S020). They acknowledged that Western countries are responsible for the current mess and civil war in Libya after 2011, but believed that they cannot achieve their goals if they stay in Libya. Student S008 said:

'Libya is now suffering a lot, no good education, health care and no good security services. So, I have to looking for developed country to complete my study and work there.'

Another student S020 added, *'I need comprehensive information about the UK culture because I decide to travel the UK to escape from the current civil war in Libya. I want living life filled with health, happiness, joy and love.'* In addition, more than half of the students (16 of 20) commented that learning about Western cultures would undoubtedly help them to achieve their instrumental goals (e.g., S001; S018), as well as to achieve their personal objectives (such as being able to understand English on the Internet and TV, for example). They wanted mostly to learn about entertainment aspects, such as music and media, and more traditional aspects, such as food and clothes. These aspects, they felt, would motivate students to learn about Western cultures (e.g., S006; S011; S014). Subsequently, students were asked which

cultural aspects of Western cultures they perceived as being essential to incorporate in their language classes. The findings show that the majority of students (e.g., S001; S004 S016; S017) had a stronger preference towards learning both cultural themes: Big ‘C’ culture (e.g., literature, sport, education...etc.) and little ‘c’ culture (e.g., tradition, values, festivals, gestures, etc.) in their EFL classroom. Student S016 commented that *‘obtaining rich information about both different types of culture will help me to use well-bred language within the Western community.’* Although they preferred to learn about different cultural aspects, they refused to learn about Western politics and religion (e.g., S003; S19; S020) due to two main reasons: firstly, Western countries were involved in the Libyan war, which subsequently led to the current civil war; secondly, knowledge of the Western cultures might negatively influence students’ behaviour and beliefs. Furthermore, students also recommended that EFL teachers focus on positive aspects (e.g., *‘politeness and orderly’* (S007); *‘strict laws’* (S007; S009); *‘developing the education and healthcare system’* (S020); as well as *‘progress[ing] the quality of technology and economic’* (S001)) and completely ignoring the teaching of negative aspects of Western cultures that go against Libyan culture, such as talking about alcohol (S008; S009), *‘drugs addiction’* (S005; S007; S0016), *‘intimate relationships between different sexes’* (S004; S012), i.e. *‘[being] gay’* (S014; S015) and *‘clothing styles’* (dressing sense) (S002; S011). In this regard, Student S007 commented:

‘Western cultures are highly modernised and developed countries. Time is money for Western people. They are civilized, very polite and orderly. For example, when queuing in a bank cashier, they display an orderly and polite line without jumping to the front. They also frequently use polite words, such as “thank you”, “excuse me”, “sorry” and “please” in conversations.’

Moreover, students were also asked to comment on which culture they thought was most important when it came to incorporation in language classes. The findings revealed that most students (14 of 20) favoured learning about Western cultures rather than the Libyan culture, but that they did not favour international culture. Specifically, they were in favour of learning mostly about the Western cultures, including only the British culture and American culture, rather than other Western countries. They perceived that adding the cultural content of Libyan culture was necessary but not at

the expense of Western cultures (e.g., S001; S008; S019). Learning about Libyan culture was recognised as important in order to *'avoid losing their cultural identity as well as helping in preserving their cultural identity'* (S007; S009), *'avoid stereotyping and make the cultural lessons more interesting'* (S007; S020), *'help students to be motivated in class'* (S011; S013) and *'increase their knowledge of Libyan and Western cultures'* (S006). Finally, some students added that learning about culture would help them when studying at university (e.g., S007; S008). They felt that even if they studied majors that did not require English, learning about the culture was important and necessary.

- DISCUSSION

Similarly to the questionnaire, the results of the interviews show that the majority of Libyan EFL students possessed positive attitudes towards teaching and learning about the Western cultures, and believed that teaching and learning about such a culture is important and necessary (cf. Pishghadam & Sabouri, 2011; Rafieyan *et al.*, 2013; Hagler, 2014; Güven, 2015; Li & Liu, 2017). However, these findings contrast with the study of Jabeen & Shah (2011), who found that their participants held negative attitudes towards learning the target culture. It may be that they were concerned about losing their cultural identity due to living in an Islamic culture, and so preferred to learn only about language rather than culture. In addition, the results also show that most Libyan EFL students strongly perceived culture and language as interwoven and unable to be separated. This view is supported by Popescua & Iordachescua (2015) and Dehbozorgi *et al.* (2018), all of whom emphasised that the English language was set aside from its culture, with students unable to achieve success inside or outside of school. On the other hand, a few Libyan EFL students were opposed to learning about Western cultures because of different reasons: they hated Western cultures; it was complicated; it was seen to be a waste of time; worthless; and was considered as able to impact on cultural identity. Instead, such individuals preferred to learn about grammar and vocabulary rather than culture, and also preferred to learn about their own culture rather than Western cultures (cf. Ordorica, 2010 as cited in Christiansen & Silvas, 2016). This outcome is recognised as being aligned with the findings garnered in the work of Adaskou *et al.* (1990), which highlighted the potential that learners would be more motivated to learn English if cultural contexts were provided

in language learning, with links made to the student's own life and culture, rather than it being presented through the example of an English speaking country. It may be posited that, through entering into a FL, there is the suggestion that there is the need for materials that take into account the learner's own cultural identity as a fundamental aspect of developing the ability to function fully in foreign cultures (Kramsch, 1993, as cited in Djebbari & Belkaid, 2012).

In addition, the present study has found that the majority of the students felt strongly that EFL-teaching in Libya needs to provide opportunities to help learners to improve both students' linguistic and intercultural competences (Li & liu, 2017). Students' views were seen to be parallel to Furstenberg (2010), who argues that the goal of language teaching should not only be linguistic competence but also intercultural competence. In order to achieve this goal, Kramsch (1993) states that language teaching should be a 'cultural practice', with teachers needing to enable students to criticise stereotypes by analysing Western cultures and raising intercultural understanding. Therefore, EFL students indeed need to develop their skills, knowledge and attitudes, accompanied by the values one holds, so as to become successful intercultural speakers of English (Byram *et al.*, 2001). Moreover, the current thesis reveals that, although the majority of students did not consider themselves proficient in English, they believed that having positive attitudes towards learning Western cultures helped to improve their English proficiency levels. These findings reflect those of Güven (2015) and Taghinezhad *et al.* (2016), however, which are not aligned with those garnered in the study of Prodromou (1992), which found a close relationship between the level of English proficiency and students' attitudes toward target culture in the Greek language context. Prodromou (1992) contends that positive attitudes towards the target culture can only be achieved if students' proficiency level increases, and that this should be taken into account when teachers try to integrate the target culture in language teaching.

In terms of the reasons for learning English and its culture, this study has found that Libyan EFL students were instrumentally motivated, as reflected by Gardner & Lambert (1972 as cited in Taghinezhad *et al.*, 2016), and also pragmatic in learning a language for reasons such as traveling abroad, securing a high-salaried job and passing in exams. This finding echoes those of Devrim (2006), who discovered that

EFL students' goals for learning English were instrumental, not integrative; nonetheless, learners held positive attitudes towards the target culture. In addition to this, the current study also shows that most Libyan students are interested in learning about the Western cultures to achieve their personal objectives (surfing the Internet and watching TV). This indicates how much these students are used to television and the Internet in their everyday lives, demonstrating the inclination to improve their English so that they can understand what native speakers of English say and write (cf. Uzum, 2007; Güven, 2015). According to McKay (2003), most people learn English because they want access to, for example, technological information, higher education institutions and international establishments.

Most importantly, the present study has also shown that students' main goal in learning these cultures is to travel to the UK or USA with the aim of living peacefully because this is the only solution to escape from the current troubles, although they acknowledge that they believe Western countries to be responsible for the current chaos and civil war in Libya after 2011 (cf. Adebajo, 2016). Though there has been no direct research into the impact of the current civil war in Libya or in other countries on EFL students' attitudes, it can be assumed that the insecurity and instability in Libya have influenced the formation of Libyan students' attitudes. In terms of pedagogical approaches, the majority of students were seen to be in favour of learning mostly about Western cultures, including British culture and American culture, rather than other cultures, followed by their local culture (cf. Xiao, 2010). It is considered that this could be owing to the fact that learners in Libya are well informed as to the development of the globalised world, which necessitates that they enhance and develop their intercultural and linguistic abilities so as to ensure communication breakdowns are avoided when travelling to other parts of the world. Moreover, there is also a recognised chance that they would need to invest time in learning about Western cultures owing to the fact that they would only naturally learn about Libyan culture when living in Libya. In this regard, Xiao (2010) suggests that language-teaching should give priority to target culture because what students know about their own culture is enough to enable them to communicate with Western people who know nothing about students' native culture. However, according to the findings of Zang & Ma (2004 as cited in Xiao, 2010), due to insufficient knowledge about local culture, some of their Chinese participants could not give information about certain

aspects of their own culture, such as their cultural festivals (e.g. Spring Festival), despite being fluent in English. Arguably, the inability of EFL teachers to integrate native culture may be caused by several reasons; nonetheless, this trend requires attention by researchers in the EFL education fields (Xiao & Petraki, 2007).

The findings of the current thesis are incongruent with the idea explained by McKay (2003) in which EFL should direct more attention towards international culture in order to facilitate students' ICC. Thus, language- teaching should encourage learners to recognise the diversity that exists within every culture, especially with globalization and increasing migration and travel. First and foremost, the findings of the present study also reveal that most Libyan students considered that discovering the similarities and differences between Western and Libyan cultures would help them to preserve their own cultural identity and avoid stereotyping, leading to tolerance and understanding (cf. Ariffin, 2006; Choudhury, 2014; Farooq *et al.*, 2018). It noted that Libyan learners are aware of their own Libyan cultural identity and the role it has in developing their intercultural competence. It can be argued that students need to be introduced to background information about these objects in order to ensure they are incorporated within their own cultural repertoire. At this level, students will develop sympathy and appreciation of the target culture. Teaching materials should address meaningful information of students' cultural identity and also address more carefully the issues of cultural adjustment when acquiring a FL (Djebbari & Belkaid, 2012).

During language instruction, most students were seen to prefer to learn different aspects of Western cultures in pursuit of their aim to communicate successfully in intercultural situations and avoid misunderstanding and miscommunication with speakers of Western cultures (cf. Lee, 2009; Wintergerst & McVeigh, 2010). However, these Libyan EFL students refused to learn about two Western cultural aspects, namely politics and religion; they were not interested in learning about Western governments because they are perceived to be the ones responsible for the situation in Libya today; they also were not interested in religious aspects of Western cultures because this could go against their own culture and have a negative influence on their behaviour (cf. Dweik & Al-Sayyed, 2015a). In this vein, teachers should design the English material according to students' needs and interests so as to raise

their curiosity and motivation towards learning about Western cultures. This would also help to make the class more dynamic (Dweik & Al-Sayyed, 2015b). Most Libyan EFL students were also found to feel that the positive aspects of Western cultures (e.g., politeness, orderly, strict laws) should be taught, with what they considered to be the negative aspects of these cultures (e.g., drugs addiction, intimate relationships between different sexes and homosexuality) avoided. They believed these negative aspects are not aligned with their own culture and would probably affect their cultural identity. This also indicates the degree to which Libyan people respect their religion and social values. As a result, these Islamic rules and values govern the behaviours of Libyan people and determine their relationships with others (Abubaker, 2008). This supports the study of Jabeen & Shah (2011), conducted in a Muslim context, where there was concern about losing students' cultural identity.

In terms of the second key question of research question one, “What are the attitudes and opinions of Libyan teachers and learners toward teaching and learning Western cultures in their classrooms?”, the interview data complemented the questionnaire data by adding depth to these perspectives. The key point here is that the majority of Libyan EFL students had overall positive attitudes towards learning about Western cultures despite their particular way of life and own experiences in their own culture (Libya). Accordingly, they refused to learn about the religions and politics of Western cultures, as explained earlier. This raises a number of questions for researchers and for the field. For example: To what extent should the cultural content of the target language be taught in EFL textbooks and classrooms? Are there limits? Should the cultural beliefs and values of Western cultures be integrated into language teaching, especially in the Arab Muslim context centred on FL? Should the politics, of Western cultures be taught, particularly to countries that are occupied by Western forces?

4.2.5 SECTION V: SOCIAL FACTORS INFLUENCING STUDENTS' ATTITUDES TOWARDS LEARNING WESTERN CULTURES

There are various social factors that shape students' attitudes and determinations of learning outcomes (Al-Khasawneh & El-Omari, 2015). Accordingly, this section firstly used a questionnaire through the application of Likert scale questions to measure the effects of four social factors, namely the teacher, the curriculum, parents

and ethnicity, on students' attitudes towards Western cultures. It assessed students' perceptions of the role of these factors in motivating learning about Western cultures. Secondly, this section used open-ended question to identify the social factors positively impacting students' attitudes towards learning Western cultures. Finally, the findings from the interviews support the results from the questionnaire but also provide additional insights.

A. QUESTIONNAIRE DATA

In terms of closed questions, there were five statements students were presented with and asked to give their view on; this was achieved by students selecting one of the options. Table 4.18 shows the students' selections.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S5Q1	My teacher plays an important role in affecting my attitude toward learning Western cultures.	Count	93	36	5	100	276	129	376
		Row N %	18.2	7.1	1.0	19.6	54.1	25.3	73.7
S5Q2	My parents think that learning English with its cultures is very important in my future life.	Count	81	71	4	94	260	152	354
		Row N %	15.9	13.9	0.8	18.4	51.0	29.8	69.4
S5Q3	I believe that curriculum influences my attitudes and plays an important role in helping me to gain positive attitudes toward Western cultures.	Count	99	53	12	103	243	152	346
		Row N %	19.4	10.4	2.4	20.2	47.6	29.8	67.8
S5Q4	Teaching and learning Western cultures is undesirable because it will impact our own identity.	Count	202	126	10	100	72	328	172
		Row N %	39.6	24.7	2.0	19.6	14.1	64.3	33.7
S5Q5	I think teaching and learning about Western cultures may influence negatively my own traditions, behaviour and cultural background.	Count	219	72	5	41	173	291	214
		Row N %	42.9	14.1	1.0	8.1	33.9	57.1	42.0

Table 4.18: Students' Responses on Social factors that influence attitudes to learn Western cultures

As Table 4.18 shows, the questionnaire measures the effects of social factors on students' attitudes towards Western cultures. It assessed students' perceptions of the role of teachers, parents and the curriculum, and the social values in making learners interested in learning about Western cultures. The first question, regarding the role of teachers, received a remarkably high percentage of more than 70%. The majority of the students strongly disagreed that teaching and learning about Western cultures negatively affected their own cultural identity and tradition, religion and behaviour.

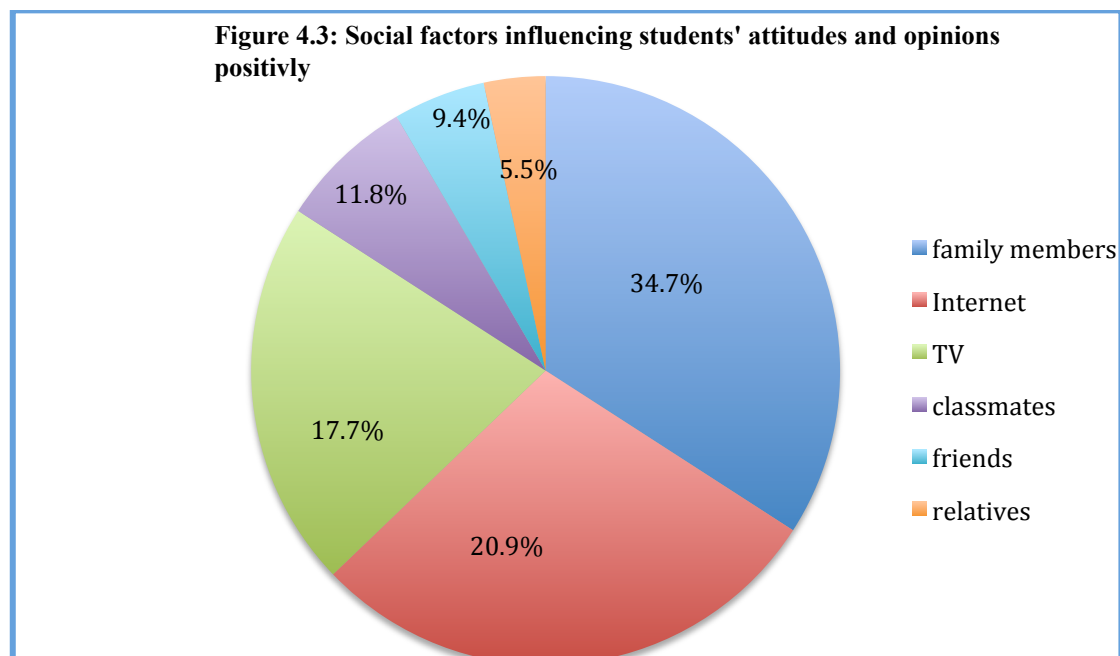
- OPEN-ENDED QUESTION: One open-ended question was put to the student participants as an introduction to discussion on social factors affecting their attitudes: *Are there social factors positively influencing your attitudes towards the learning of Western cultures? If so, please identify what these are?*

The open-ended question aimed to identify social factors positively affecting Libyan learners' attitudes towards learning Western cultures. As shown in Table 4.19, 58.0% of the students received encouragement to learn Western cultures, whilst 42.0% claimed not having received any encouragement to learn about these cultures.

Yes / No	Frequency	Per cent %
Yes	296	58.0
No	214	42.0
Total	510	100.0

Table 4.19: Extra social factors influencing students' attitudes

Figure 4.3 shows where the encouragement and support was perceived to come from. It shows the percentage and frequency without the missing values.



As shown in Figure 4.3, the results noticeably show that students got encouragement from their family and the Internet rather than from other factors such as friends and relatives (e.g., uncles, cousins and aunts).

B. INTERVIEW DATA

The interview aimed at investigating the social factors positively shaping Libyan students' attitudes. Libyan students were asked, 'What are the social factors (e.g., teacher, parents, friends and so on) that play an important role in play affect on your attitudes positively and increasing your motivation and interest in learning Western cultures? If so, why have these factors affected you?' The findings from the interviews support the results from the questionnaire but also provide additional insights. The key finding was that the effects of teachers and parents on students' attitudes are highly positive, whereas factors such as friends, classmates and relatives were all felt to play the least significant role in terms of increasing students' interests toward learning Western cultures. To discuss in further detail, students were asked to identify factors affecting their attitudes towards learning about Western cultures. In total, 16 of 20 students received encouragement. The findings from the interviews support the results from the questionnaire but also provide additional insights. More specifically, the current study suggests that the majority of students felt that EFL teachers and parents were the most influential positive factor on their attitudes (e.g., S008; S014; S020). They believe that the teacher plays an important role in '*raising students' self-confidence, motivation and interest*' as well as '*in making students like English and its culture.*' They also felt that some teachers who use relevant and interesting methods as well as had relevant knowledge about the cultural topics, promoted positive attitudes (e.g., S001; S017). In addition, students added that their teachers always support them through encouragement and advice to achieve their instrumental targets (e.g., S006). One student S009 commented the following:

'My teacher effects on me more than my parents. He is kind and helpful. He always told me to study hard to pass in exams in order to get good job after graduation. He also advised me to be very knowledgeable about Western cultures to improve my English and speak fluency with Western speakers abroad.'

Another student S017 said:

'My teacher is like my parents. He is great. He always tries to do the best in order to make us as good and respect students. He treated very well with us and he constantly encouraged us to read about Western cultures via Internet and books in order to be well-mannered persons.'

However, some students who did not receive any encouragement to learn both language and culture, and stated that there are some teachers that do not deserve to work as teachers as they are *'rude, useless, and unfriendly'* (e.g., S002; S010; S018). Another student S010 commented, *'My teacher did not encourage us to learn about English and its culture at all. She just shouted, angry and did not helped us. Her lessons were very boring and this demotivates me to learn English and Western cultures.'* Parents were also regarded as a main source of influence on the majority of students' attitudes and interests (e.g., S001; S0011; S017; S020). This was expressed in terms of parents using positive expressions to their children. They always tried to increase their children's interest and motivation to learn about Western cultures through supporting, advising, helping, encouraging and praising. They told them that learning about Western cultures was *'necessary', 'important', 'useful' and 'interesting'*. They also supported their children morally, financially and academically (e.g., S001; S008; S016). Student S001 commented:

'My parents continually advise me to work hard to become a doctor in the future. My parents helped me to do my school homework, taught me for the tests and gave me money to buy books and stories. She gives me a promise to support me financially to complete my academic study in the UK. They also provided some information about the UK's culture because she was living there for four years.'

In addition, the level of education of the Libyan parents was found not to negatively affect their children's attitudes toward culture (S004; S006; S007). Although some parents were identified as being illiterate, they nonetheless were described as encouraging their children. Student S008 commented that, *'although my parents are illiterate and cannot help me with my English subject, they always support and encourage me to learn English in terms of linguistics and cultural topics'*. Moreover,

their parents were also said to help them to achieve their instrumental goals, especially to *'pass in exams in order to attain a desirable job after graduation'*, and *'to travel abroad and complete their study'* (e.g., S014). More importantly, it appears the unstable situation in Libya not only influenced students' attitudes and views, but also parents' perspectives (e.g., S009; S013). Thus, parents advised and encouraged their children to learn useful information about Western cultures to facilitate their travel and living abroad, and potentially escape from the war in Libya (S001; S006). One student S009 commented, *'My parents advised me to read via Internet about the life in the UK or the USA in order to travel there and live peacefully and complete my undergraduate study there as well.'*

Furthermore, social factors, such as friends and classmates, were felt to have the least significant role in increasing students' interests towards learning about Western cultures. A few students had received encouragement from brothers and sisters (e.g., S007; S020). Student S007, for example, commented, *'My brother was in Britain. He knows English. He gives encouragements and he said cultural information will benefit me.'* In addition, most students (13 of 20) felt that their EFL textbooks do not provide encouragement in learning about English and its culture (S002; S010; S012). Student S005 commented the following:

'I believe that my English textbook does not meet our needs and level as well as it does not help us to increase our interest in learning English and its culture. My books is meaningless and boring.'

Finally, students were asked if there were factors demotivating them to learn Western cultures. The results revealed that a few students (4 of 20) received negative messages from cousins, neighbours and an uncle (e.g., S001; S008; S013; S014). Such negative messages included *'Learning English and its culture is complicated'* (S006; S008); *against our Muslim culture and will effect my behaviour and beliefs'* (S001; S015); and *'it is useless'* (S005; S012). These negative reactions appeared to have a negative impact on the majority of students' attitudes.

- DISCUSSION

Regarding comparisons with the literature, many studies (e.g., Wong, 2007; Dadi, 2011; Al-Khasawneh & Al-Omari, 2015) have investigated the factors affecting students' attitudes, motivation, performance and achievement in learning English language; however, little research has investigated the factors affecting EFL students' attitudes towards the target culture (e.g., Tseng, 2013). Furthermore, in a Libyan context, no research has investigated the social factors affecting Libyan students' attitudes towards learning about Western cultures. In terms of the statistical results of the current study, these show that factors such as teachers, parents, curriculum, family members and friends were perceived as the major factors affecting students' attitudes. The findings of interviews revealed that teachers, parents, close friends and classmates were regarded as the main source of influence on the majority of students' attitudes and interests (cf. Dadi, 2011; Tseng, 2013; Ekis, 2016). These social factors were felt to bring success in English language teaching and learning, and as also helping to form positive attitudes towards Western cultures (cf. Addison & Brundrett, 2008). Research shows there is a close link between teachers, friends, culture, parents, family members and students' attitudes, motivation, performance and achievement in learning FL (e.g., Wright 1999).

The current study has found that teachers and parents were viewed as being closer and more influential than brothers, sisters, friends and relatives. The importance of closeness is determined by the advising, encouragement, urging, reassuring that parents and teachers provide. The verbs 'advise', 'urge', 'encourage' and 'reassure' were the most repeated in the accounts about the effects of any individuals. Along these same lines, parents had a significant influence on Libyan students and were described as supporting their children financially, spiritually and academically. They positively affected their children, although some of them did not know any English. They always tried to increase their children's interest and motivation through supporting, advising, helping, encouraging and praising. As a result, students came to want to learn both English and about its culture (cf. Chen, 2001; Tseng, 2013; Al-Khasawneh & El-Omari, 2015). It noted that Libyan parents follow-up their children's education and support them, although some of their parents are illiterate. This may be because the cultural context of Libya influences parents' views about the

value of learning language and culture together. According to Libyan culture, great importance is afforded to family, with the family unit recognised as an important element of Islam, which advises parents concentrating on building a good life for their children through supporting and providing a good education for their kids (Falola *et al.*, 2012).

These findings can be seen to be tailed with those garnered by Wlodkoswki & Janynes (1990), who emphasise the view that a number of key attributes can be recognised in effective families, including family income, education, positive behaviours and attitudes towards children, and in-school support and success. Nonetheless, the work carried out by Wong (2007) goes against these results, instead highlighting parents as having a minimal influence on the motivation of students. The home environment, in this regard, was not seen to be encouraging or motivational in relation to learning. Furthermore, the educational level of parents might not be adequate enough to facilitate the overcoming of children's English problems. When there is a lack of academic support, in this way, it is more likely that learners will give up, which decreases their inclination and motivation to learn. It can then be therefore argued that parents' demographics are essential to consider if learners are to receive suitable levels of support.

Importantly, parents also believed that learning about the Western cultures might help their children to achieve their instrumental goals, especially when it comes to gaining a desirable job after graduation or travelling abroad and completing university studies. This result could be of support to the study of Orafi (2005), who states that Libyan students are learning English only to satisfy their parents and so, as a result, have extrinsically motivated them to learn English, such as through passing exams or getting work after graduation. Parents were also found to have thought about the stable life for their children, which is free from war and poverty. They advised their children to learn about Western cultures in order to travel there and escape from the unstable situation in Libya. This indicates that the present situation in Libya also influences the way people think and believe. This is maintained by Matsubayashi (2013), who insists that politics has a strong impact on the way people think and operate within complex political situations, resulting from issues like civil war or political correctness.

In addition, the finding of the current thesis has also revealed that teachers also influence students' attitudes to learn English and Western cultures. Learners described their teachers by providing positive adjectives, such as facilitator, supporter and kind. Previous research has also found that teachers have a direct effect on learners' interest in, motivation towards and achievements in learning English (cf. Lee, 1999; Dadi, 2011). Nevertheless, these results are in agreement with Wong (2007), who found that the role of Hong Kong EFL teachers was traditional and passive, which led students to feel unmotivated to learn English. It can be argued that the role of teachers is crucially important to students progressing through the learning cycle (building cultural skills and developing behaviour and discovery of cultural explanations), which itself has a significant impact on students' attitudes towards learning about the target culture (Choudhury, 2014). Teachers arguably need to establish an effective working rapport with students, 'creating an atmosphere of mutuality and respect' (Ellis, 2003:17). Teachers also need to be helpful and knowledgeable. There are various roles they have to be able to perform: 'to present and elicit cultural information, coach and model cultural behaviours, guide and conduct cultural research and analysis' (Moran, 2001:138, as cited in Choudhury, 2014).

Finally, the present study has revealed, however, that it is not only parents and teachers that have the capacity of affecting students' attitudes, interests and motivation; rather, others, including close friends and classmates, are also quite influential. At the same time, students believe that Libyan EFL textbooks play an important role in shaping students' attitudes, but that their EFL textbooks do not motivate or interest them. This suggests that EFL textbooks influence students' attitudes towards culture (cf. Gómez-Rodríguez, 2015; Fong *et al.*, 2018). For example, the result of the work by Gómez-Rodríguez (2015) reveal that Colombian communicative textbooks have not helped students to build ICC as a result of the fact that only congratulatory and static topics pertaining to surface culture are included in the book, with transformative and complicated cultural forms neglected. However, İşcan *et al.* (2017) contend that Turkish EFL textbooks provide different aspects of target and local cultures successfully, and that this has helped to increase students' interest and desire to learn culture. Moreover, it may be argued that the adoption of well-considered EFL textbooks in Libya—notably those that appeal to various forms of learning—will facilitate the positive development of learning culture. Accordingly,

EFL textbook authors should be conscious in developing cultural content. Moreover, although there has been no direct research examining the influence of EFL teachers—and, specifically, Libyan teachers on Libyan learners in the context of learning about Western cultures—nonetheless, one could argue that these results demonstrate that EFL teachers play an important role in influencing Libyan students’ attitudes and motivation.

4.2.6 SECTION VI: METHODS AND TECHNIQUES APPLIED BESIDES EFL TEXTBOOKS IN TEACHING AND LEARNING WESTERN CULTURES

In terms of the third key question, ‘How do Libyan teachers of EFL integrate Western cultures into their teaching?’ questionnaires and interviews were applied in order to investigate whether Libyan teachers of English tried activities from time-to-time besides textbooks teaching about Western cultures. It was felt that understanding Libyan teachers’ way of practising these activities in their EFL classrooms is important, as well as how they selected them and how they organised and taught them in the Libyan EFL.

A. QUESTIONNAIRE DATA

The questionnaire aimed at investigating whether Libyan teachers of English used different activities and, if so, how they incorporated these activities through, for example, the four skills of English, or vocabulary and grammar lessons. There were a total of six statements in this section. Students were asked to give their views by selecting one of the options in Table 4.20.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S6Q1	My teacher only relies on current English textbooks and its tasks. (In other words, my teacher did not use any methods of their own to teach Western cultures).	Count	72	40	4	78	316	112	394
		Row N %	14.1	7.8	0.8	15.3	62.0	22.0	77.3
S6Q2	My English textbook has overlooked teaching and learning Western cultures. Thus, my teacher devises classroom activities (e.g. group discussion, role play, games and pair work) to teach these cultures.	Count	286	117	0	25	82	403	107
		Row N %	56.1	22.9	0.0	4.9	16.1	79	21
S6Q3	My teacher integrates Western cultures through the four skills of English (reading, writing, speaking and listening).	Count	274	92	3	61	80	366	141
		Row N %	53.7	18.0	0.6	12.0	15.7	71.8	27.6
S6Q4	My teacher usually utilizes media to teach and learn about Western cultures (e.g., videotapes, video, the Internet, projectors and taped recordings).	Count	316	87	2	61	44	403	105
		Row N %	62.0	17.0	0.4	12.0	8.6	79.0	20.6
S6Q5	My English textbook has enough activities and tasks to teach Western cultures. Thus, it is not necessary to use other methods beside textbook to these cultures.	Count	403	51	7	24	25	454	49
		Row N %	79.0	10.0	1.4	4.7	4.9	89.0	9.6
S6Q6	My teacher designs different activities to teach Western cultures when he/she teaches grammar and vocabulary.	Count	316	112	5	51	26	428	77
		Row N %	62.0	22.0	1.0	10.0	5.1	83.9	15.1

Table 4.20: Students' Responses on Methods that are used beside textbooks in Teaching and Learning Western cultures

As can be seen, the majority of the students strongly agreed that Libyan teachers of English do not try additional classroom activities (visual or audio aids) alongside textbooks, but instead rely on the English textbook only. For example, statement one received a percentage of more than 75% agreement, whereas only 22% agreed that teachers used classroom activities to teach about Western cultures. The second and fifth statements, which assessed the extent to which cultural classroom activities appear in English textbooks, support the view that the EFL textbook overlooked activities teaching about Western cultures. For instance, statement five obtained the lowest score amongst other statements and received only 9.6% of the respondents' agreement choices.

B. INTERVIEW DATA

The key findings of the present interview show that the majority of students felt their Libyan teachers of English do not try to add classroom activities in order to teach

Western cultures due to various obstacles. The results reveal that almost all (18 of 20) students reported their EFL teachers as never having used supplementary cultural activities alongside textbooks (e.g., S007; S013; S019). In addition, most students stated that their EFL textbooks are unsuccessful in integrating cultural activities to do with Western countries (e.g., S005; S015).

Students were then asked about the reasons they perceived to be the factors that influence their teachers' ability to incorporate cultural activities alongside textbooks. The results revealed that the main challenges include the following: *'time limited'*; *'a lack of sufficient facilities in schools'*; and *'an absence of providing training courses'* (e.g., S003; S008; S011; S014). Student S015 commented, *'I think because of the overloaded curriculum my teachers had not time to integrate cultural topics alongside textbooks.'* Another student (T007) added, *'My school did not provide the necessary facilities, such as libraries, TV, computer with the Internet and film projector to aid my teacher teach both English and culture.'* Most students believed school facilities, such as TV and film projectors, reflect the real life of Western cultures and help to show how Western people live, talk and behave (e.g., S008; S017; S018). Two students stated that their teachers used only *'small group work'* and *'pair work'* when they had extra time (S006; S009). Student S006 commented:

'My teacher implement small group work and I really liked it. I felt so excited and motivated. He spilt the class into five groups of students and each group got one card and in each card there is one aspect of Western cultures. The cultural aspects were weather, food, attractive places, and festivals. Then, she asked us to make comparison between Libyan culture and the UK culture. The use of group work was very interesting and useful.'

Another student S009 added the following:

'My teacher tried to talk about UK culture before the end of class. He usually used the pair work to teach about UK culture. She asked me to work with my partner in class and make discussion about the British gestures, education system and festivals. I really I liked the topics because it was very motivating.'

- DISCUSSION

Similar to the questionnaire, the results of the interviews support the view that the majority of the students felt that their Libyan teachers of English do not try to supplement textbooks through additional classroom activities. In addition, they also feel that EFL textbooks do not integrate cultural activities (cf. Atay *et al.*, 2009; Sercu *et al.*, 2005; Castro *et al.*, 2004). It can be argued that a range of cultural activities in EFL textbooks is important to expose students to a variety of cultures in order to develop their linguistic and communicative competence in intercultural communication (Liu & Laohawiriyanon, 2013b). However, the result of the present study contrast those garnered in the work of Afrin (2013), who found that EFL teachers use various authentic cultural materials, such as film, music, readers, articles, videos newspapers and TV programmes, in order to develop students' language skills and competence.

More importantly, the results of the present study reveal that students were able to identify the difficulties facing their teachers of English in trying to offer additional materials and activities. These difficulties were identified as: insufficient teaching materials and facilities; a lack of training courses, as well as limited classroom time and space. These difficulties also impacted Libyan EFL teachers who tried to integrate cultural activities (cf. Sariçoban & Çalışkan, 2011; Choudhury, 2014; Mumu, 2017). However, these problems are recognised by Yang & Chen (2016) as being superficial. A data analysis was carried out, which established two key obstacles facing cultural perspectives teaching: first and foremost, a number of language teachers have not acknowledged culture as being a valuable objective for teaching FL in the 21st Century; and secondly, knowledge pertaining to how language should be taught it not afforded enough credit. It appears that the teachers are making up the sample in this work continue to use the GTM that lens to view teaching a FL, irrespective of the fact that grammar is no longer recognised as playing a key role in modern-day language classes. Moreover, there is the thought that a number of different teachers consider target language knowledge to be adequate, with the teaching of culture optional. Accordingly, it is then clear that a number of teachers are not fully aware of the objectives underpinning culture teaching or the value to be garnered through considering cultural perspectives. Determining the way in which

Western cultures can be most effectively incorporated in EFL teaching and learning needs to take into account curricular requirements, co-curricular activities and students' needs (Türkan & Çelik, 2007). Offering teacher training courses, workshops and seminars could also help them to develop their classroom materials and lesson plans, as well as raising awareness (Eshghinejad & Gritter, 2016; Karabinar & Guler, 2012).

In terms of the third key research question, 'How do Libyan teachers of EFL integrate Western cultures into their teaching?', the results gained from the questionnaire and interviews show that Libyan EFL teachers did not try to implement classroom activities when it came to teaching Western cultures. This is due mostly to limited time, a shortage of appropriate teaching facilities in schools and the lack of professional cultural training sessions.

4.2.7 SECTION VII: POSSIBLE METAPHORS TO DESCRIBE LEARNING CULTURE

This section describes how the thesis has been investigated through the application of the questionnaire and interview method, and how learning about culture is metaphorically conceptualised by Libyan students at secondary schools. The present metaphor analysis method aims at eliciting three aspects from participants. They are: first, a 'target domain' e.g., 'learning culture is like...'; second, a 'source domain', e.g., 'comparing learning culture to 'climbing Mt Everest Mountain'; and third, an 'entailment' e.g., 'because learning culture is difficult' (Jin *et al.*, 2014). Capturing students' perspectives (positive or negative) towards learning culture in this way will help to support findings of questionnaires and interviews, thus increasing reliability. This will also offer additional insights into students' views to potentially help the makers of educational policy and secondary EFL teachers in their decisions and provisions in syllabus design, teaching methods and training.

A. QUESTIONNAIRE DATA

This questionnaire aimed has been aimed at investigating, through cultural conceptual metaphors, the extent to which Libyan learners agree or disagree to learn about culture. There were a total of seven statements under this section relating to possible

metaphors to describe culture. Students were asked to give their view by selecting one of the options. The selections of students are shown in Table 4.21.

Variable	Statements	Count / Row %	SD	D	NO	A	SA	SD/D	A/SA
S7Q1	Learning culture is like singing ABC because it is easy.	Count	167	133	11	86	113	300	199
		Row N %	32.7	26	2.2	16.9	22.2	58.8	39.0
S7Q2	Learning culture is like playing computer games because it is interesting and exciting.	Count	66	85	6	90	263	151	353
		Row N %	12.9	16.7	1.2	17.6	51.6	29.6	69.2
S7Q3	Learning culture is like climbing Mt Everest Mountain because it is difficult.	Count	112	31	9	224	134	143	358
		Row N %	21.9	6.1	1.8	43.9	26.3	28.0	70.2
S7Q4	Learning culture is like reading a whole newspaper because it is super boring.	Count	223	98	12	87	90	321	177
		Row N %	43.7	19.2	2.4	17.1	17.6	62.9	34.7
S7Q5	Learning culture is like jogging in the park because it is enjoyable.	Count	76	72	1.9	87	265	148	352
		Row N %	14.9	14.1	2.0	17.1	52.0	29.0	69.0
S7Q6	Teaching culture is like hiking on a hot day because it is tiring.	Count	229	123	5	56	97	352	153
		Row N %	44.9	24.1	1.0	11.0	19.0	69.0	30.0
S7Q7	Teaching culture is like black smoke because it is harmful.	Count	255	99	16	74	66	354	140
		Row N %	50.0	19.4	3.1	14.5	13.0	69.4	27.5

Table 4.21: Students' Repones on Possible metaphors to describe teaching culture

As Table 4.21 shows, students' responses to each item of the metaphor questionnaire revealed that, on the whole, learners' views were positive toward learning about culture. Although they felt that learning about culture is not easy, they nonetheless believed that it was very interesting, exciting and enjoyable. However, it was found that 70.2% of students agreed/strongly agreed with Item 3, which stated that '*Learning culture is like singing ABC because it is easy*'.

B. INTERVIEW DATA

The findings of the interviews support the results of the metaphor questionnaire, but also the findings of previous sections (Chapter 4: Section 3 and Section 4, Student Data Analysis). The key finding demonstrates that Libyan EFL students were positive towards learning culture, although they believed that learning about culture is not easy. The students were asked to describe learning about culture using their own metaphors.

They provided 42 metaphors (21 positive and 9 negative). Most students provided more than one metaphor about learning culture as shown in Table 4.22.

Teachers' ID	No. of positive metaphors	No. of negative metaphors
T006; T018	2	
T008; T013; T014	3	
T015		3
T002		3
T003; T005; T020	6	
T010		3
T009	2	
T007; T011	2	
T001; T012	2	
T004; T016	2	
T017; T019	2	
Total	21	9

Table 4.22: Metaphors elicited from 20 Libyan students describing learning culture

Figure 4.4 shows the distribution of metaphorical classifications of Libyan EFL students participating in this research.

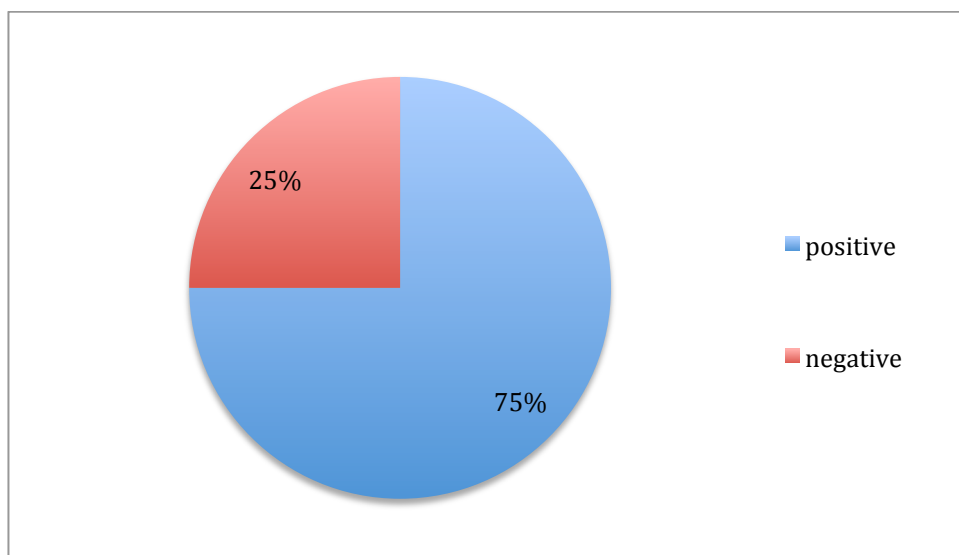


Figure 4.4: Students' metaphors regarding learning culture

As can be seen in Figure 4.4, the majority of the students (75%) provided positive metaphors with entailments. On the contrary, only five students (25%) produced metaphors with negative attitudes. This indicates that the majority of the students hold positive attitudes towards learning about culture. In terms of students' positive metaphors, many positive metaphors indicate that learning culture is important, useful, interesting and exciting (e.g., S008; S011; S020). For example, Student S007 commented, *'learning culture is like watching on cartoons because it makes the English class very interesting and enjoyable'*. Some positive metaphors show that some students (e.g., S003; S006; S009; S018; S019) would like to learn about culture in order to achieve their instrumental targets. For example, learning about culture is described as *'precious metals like money and gold because it is helps me to open my way and to gain precious knowledge in order to get good job with high salary'*. The unstable situation in Libya also appears to have affected some students' responses (e.g., S006; S009; S019). For example, Student S006 described culture as a *'miracle because cultural knowledge of Western countries will help me to take me to the UK and the USA in order to live safely and comfortably'*. Table 4.23 summarises other students' metaphors based on students' positive attitudes.

Students' ID	Metaphor (<i>Learning culture is like</i>)	Entailment (Because)	Students' ID	Metaphor (<i>Learning culture is like</i>)	Entailment (Because)
S019	Book, dictionary	Learning culture contains lots of knowledge and feeds me much more useful and different information.	S006	Bicycle	It gives a sense of enjoyment and fun.
S008	Computer	It is useful and necessary for our future life. It also helps to communicate freely with English people. So it so important for our English proficiency.	S009	Songs	It is interesting, easy and makes great progress in learning English and helps to cross the difficulties safely.
S018	Wings	It will help them to fly to foreign countries and gain a good salary.	S013	Motorcycle	It can help us to achieve our goals quickly.
S014	Miracle	Cultural knowledge of foreign countries will help them to take them to the UK and the USA in order to live safely and comfortably.	S003	Watching on cartoons	It makes the English class very interesting and enjoyable.
S005	Golden key	It is important, achieves my hobbies and helps me to make good progress in learning English.	S020	Colorful flowers	I can learn different vocabulary and information, so, new knowledge it makes us feel enthusiastic and excited when learn about Western cultures.
S003	Car	It helps use to go wherever we like.	S005	Computer games, adorable toys	It gives me lots of fun.
S020	Precious metals (money and gold)	It is helps me to open my way and to gain precious knowledge in order to get good job with high salary.	S009	Sport, swimming	Learning culture is exciting, important and will bring energy and vitality to our English class.
S007	TV	It provides great knowledge that helps me to improve my four skills of English.	S011	Journey	It can make me happy and get good mood.
S001	Fast running lion	It makes great progress in learning English and helps to cross the difficulties safely when I travel to the UK in order to live happily and safely.			
S012	Family	It is important for my life. It supports me financially and spiritually. It can solve problems and can light my future way as well.			
S004	Friendship	It is important and necessary.			
S016	Sweet	I think learning Western cultures give tasty information as well as it will change my life for the better.			
S017	Food	It provides me with lovely knowledge.			

Table 4.23: Students' positive metaphors regarding learning culture

Nevertheless, although there were not as many, there still remained a number of negative metaphors indicating students' negative feelings, with some stating that they felt learning about culture was difficult, unpleasant, boring and harmful. Although most students believed learning culture is important, they nonetheless felt that cultures such as culture is not easy to learn. For instance, Student S002 commented that learning *'culture is like walking on rocks in the sea because it is difficult to learn*

and need only learners who are fluent in English'. Table 4.24 shows other students' metaphors, based on students' negative attitudes towards learning culture:

Students' ID	Metaphor (Learning culture is like)	Entailment (Because)
S002	Immense sea	Cultural knowledge is accumulative and takes long time to learn; therefore, the progress will be very slow.
S010	Tasteless food	It is uninteresting and will not reward me if I learn it.
S002	Walking on rocks in the sea	It is difficult to learn and need only learners who are fluent in English.
S015	Marathon race, Math exam, Mountain climbing	It has a wide range of knowledge, so, it is difficult to learn well, the progress will be slow and will take much time to understand.
S015	Deserted place	It provides unpleasant information. It is useless as well.
S010	Long way	It tiredness and it is waste of time.
S010	Drugs, poison	It is harmful because it will affect my own identity, so it is not necessary.
S015	A blocked way	It is it only a waste of time and will not achieve my hobbies.
S002	TV news, housework	It is very boring, tiredness and takes time to learn and understand.

Table 4.24: Students' negative metaphors regarding learning culture

- DISCUSSION

Through the use of metaphor, it was revealed that most of the students were positive rather than negative. They believed that learning about culture is important, useful, enjoyable and interesting. Thus, they conceptualised learning culture as useful things (e.g., books, computers, food and dictionary), and as leisure things (e.g., computer games, songs and watching on cartoons). In terms of comparisons with the literature, this result is consistent with those of Moghaddam & Gholamzadeh (2011), who discovered through metaphor analysis in the Iranian context that learning foreign culture was mostly realised as a positive factor. This may be due to the learners' continuous exposure to the same grammar structures on a year-to-year basis, without any development in speaking or listening skills, thus causing a lack of engagement and motivation, as well as frustration for the majority of such students (TEPAV & British Council, 2014 as cited in Coskun, 2015). Accordingly, it is suggested that students of EFL undergo training at the onset of an academic year, such as through an

orientation initiative, to provide them with guidance in terms of how to remain positive and motivated to learn about culture when learning English (Coskun, 2015).

Another important finding of the present thesis is that these students recognise the importance of learning about culture in their life, for their academic learning and for practical goals in their future. This indicated that learning culture might help them to achieve their instrumental goals, which might result from the traditional way of teaching in Libya, which led students to think only about achieving their extrinsic orientation. This was stressed by Alhmali (2007) and Dalala (2014), who stated the idea that teacher-centred approaches were heavily used in the Libyan context and that learners were adapting to the pressure of exams requirements. Thus, students only think about how they understand and memorise for national exams in order to enter university and then secure a good occupation in their future. In addition, some students produced metaphors to indicate that they want to escape the current civil war and travel abroad in order to live safely. Thus, learning culture is the greatest tool for attaining their goals and achieving success, and it is also the most valuable instrument for cross-cultural communication and international mobility.

In addition, the findings also reveal that, although learning about culture is not easy, student participants believe that it is important to improve their English skills and help to increase their motivation to learn both English and its culture. Students' positive attitudes reinforce the view that these students have a desire to learn out about culture, and that learning is both interesting and helpful (cf. Rostami, 2016). Arguably, Libyan EFL students envisaged that learning culture would help them to attain the required level of English at secondary school. They also considered that these cultures would be important for their education and career in the future (even at this young age); therefore, they looked at these cultures as an investment for their future. Thus, this may create a challenge to Libyan EFL teachers in secondary schools, in relation to meeting the needs and expectations of Libyan students. Importantly, in this regard, metaphors created by students could give EFL teachers in Libya valuable understanding in such a way so as to be able to deal with and suitably manage learning problems.

Notwithstanding the above, the current study also identifies negative metaphors, which show that some students felt uneasy with learning cultures, such as the Western

cultures, with the view that such culture is difficult to learn and understand, harmful to learn, boring, and a waste of time. Students may have formed these negative attitudes due to their low English proficiency or otherwise out of a fear of losing their own identity. (cf. Yeganeha & Raeesia, 2015). Finally, most students participating in the current thesis were interested when describing the term ‘culture’ through the use of a metaphor. They had the ability to express their ideas easily; this may be because metaphors are familiar to Libyan students and are frequently used in their daily speech, notably unconsciously and automatically (Raii, 2009). It would be fair to suggest that since learners are the most critical agents in the learning process, EFL teachers could try to use the metaphor method when teaching and could use the metaphors which learners produced in the context of this study as a starting point. This might help teachers to realise students’ needs and interests, and help them design additional cultural materials alongside EFL textbooks.

4.3 A COMPARATIVE STUDY OF EFL LIBYAN TEACHERS’ AND STUDENTS’ PERSPECTIVES AND ATTITUDES TOWARDS TEACHING AND LEARNING WESTERN CULTURES

The current study investigated Western cultures in the teaching and learning of EFL in Libyan secondary school education, in addition to providing insight into teachers’ and students’ perceptions and attitudes towards the teaching and learning of such culture. For this purpose, questionnaires and interviews were devised, analysed and compared. This section presents the analysis and provides a comparison of teachers’ and students’ feelings, views and attitudes. The analysis may help teachers to come to understand the important role played by culture in teaching English and further promote an approach less reliant on textbooks and more so on authentic experiences and materials. The following Table 4.25, which summarizes the findings of the data, reveals that there were no significant differences between teachers’ and students’ views’ in regards to teaching and learning about Western cultures.

Research Questions	Similarities between Teachers' and students' data (Questionnaires and Semi-structured interviews)	Differences between Teachers' and students' data (Questionnaires and Semi-structured interviews)
1. <i>'What are the main goals of teaching and learning English in Libyan secondary schools? Is teaching and learning culture a key aim?'</i>	Their main goals seemed to be more instrumental than integrative.	Teachers' main goal for teaching English is to help learners pass in exams. However, students' main goal for learning English is to travel and work in Western countries.
2. <i>What are the attitudes and opinions of Libyan teachers and learners toward teaching and learning Western cultures in their classrooms?</i>	<ul style="list-style-type: none"> - They generally had positive attitudes toward teaching and learning Western cultures. - They believed that language and culture are interwoven. - They felt that teaching and learning Western cultures is important and necessary for migration in order to seek out peace and security. - They believed that teaching both Western and Libyan cultures is important and necessary. - They conceptualized teaching and learning culture by using metaphor as useful, important, interesting and enjoyable. However, they felt 	<ul style="list-style-type: none"> - For teachers, the main aim of teaching Western cultures should be to aid learners to achieve their instrumental and integrative goals, rather than for only instrumental purposes. On the other hand, students considered that the major goal of learning Western cultures to be mostly centred on supporting instrumental targets. - For teachers, Libyan culture should be taught alongside Western cultures in order to preserve students' cultural identity; however, students favoured learning primarily about the Western cultures. Adding the content of Libyan culture was necessary, but not

	<p>that it is not easy for students to learn.</p> <ul style="list-style-type: none"> - They agreed that the two EFL textbooks (Year One and Year Two) failed to teach Western cultures successfully or appropriately. - EFL Libyan teachers had not attempted to integrate topics related to Western cultures alongside the textbooks. The problem of having the necessary 'time' is the main challenge because of there being an overcrowded curriculum. 	<p>at the expense of the Western cultures.</p> <ul style="list-style-type: none"> - Teachers believed that negative aspects of Western cultures should be taught to avoid culture shock and increase awareness to prevent knowledge leading students in terms of drug abuse, alcohol consumption, or sex. Conversely, learners felt the negative aspects of Western cultures should be avoided. They also refused to learn about two aspects of Western cultures, namely religion and politics.
<p>3. How do Libyan teachers of EFL integrate Western cultures into their teaching?</p>	<p>Both questionnaires and interviews revealed that the majority of Libyan EFL teachers did not try to supplement classroom activities with cultural materials.</p> <ul style="list-style-type: none"> - Both teachers and students shared the same ideas, and they felt that a lack of time and the absence of facilities in schools were the main constraints for many Libyan 	

	EFL teachers; this is due to an overcrowded curriculum with mixed students' proficiency levels and limited teaching hours.	
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Table 4.25: A comparison of teachers' and students' feelings, views and attitudes toward Western Cultures

This chapter has described and discussed the key findings of the quantitative and qualitative data gathered from student and teacher participant groups. The following final chapter considers these findings in relation to their contribution, to consider EFL teaching and learning, specifically in the Libyan context, making recommendations for change and suggesting areas for further research.

CHAPTER 5: CONCLUSION, LIMITATIONS AND IMPLICATIONS

5.1 CONCLUSION

In recent times, many scholars (e.g., Hinkel, 1999; Brown, 2007; Kramsch, 2013; Barrett *et al.*, 2014; Nguyen, 2017) have argued that language and culture have an interdependent relationship. Accordingly, this current thesis investigates how Western cultures are incorporated within EFL classrooms at Libyan secondary schools, and also investigates Libyan EFL teachers' and students' attitudes and perceptions about teaching and learning Western cultures. This is of fundamental importance to the success of any language teaching as, if it is the case that culture and language are interdependent, the perceptions and approaches of Libyan textbooks and classes to culture is key to teaching the language. For this purpose, two questionnaires and interviews were devised and analysed and then compared. The findings indicated that there were no significant differences between teachers' and students' attitudes and opinions. Thus, they mostly shared the same ideas and perceptions.

In terms of the nature of culture, the most commonly stated definitions were directly related to Libyan EFL teachers' and students' experiences in their own culture (Libya) and their particular way of life. Equally, the majority of teachers and students defined the concept of 'culture' according to their particular view and attitudes toward Western politics. The findings of this study suggest that the unstable situation in Libya resulting from the revolution that broke out in 2011 has impacted their views when defining the term 'culture'. Accordingly, they defined 'culture' as a country with raw power and strength in arms, technology and economics, and where people are able to live safely, peacefully and comfortably away from civil war, violence, instability, terror, displacement and poverty. The political context in Libya also proved to be significant with respect to the current study (See Chapter 3: section 3.7.2). If it is the case that the particular methodology that Hofstede (e.g. 1980) and others use means they cannot access the in-depth nature of culture, does this then mean that when seen through a particular lens of quantitative enquiry, culture does not change? This raises a number of questions for researchers and for the field overall. If, indeed, it is the case that culture and perceptions of culture change so much, as

suggested by the findings of this thesis, how can some researchers and research (e.g., Hofstede, 1980; 2001; Hampden-Turner and Trompenaars, 2008) claim that it doesn't? Is our method then what defines culture? In other words, does the method we use to define culture influence our understandings of what it is? If this is the case, how do we then arrive at what culture is? Furthermore, how do we then know through a particular method what culture actually is? These are arguably key considerations for our understandings of the world as researchers and also as teachers.

In terms of the role of culture in language teaching, the findings of this study reveal that most participants (teachers and students) define the term 'culture' as that language and culture cannot be separated and are interrelated, and that students should develop both linguistic and intercultural competence. Therefore, when people acquire their native language, they also unconsciously acquire another significant aspect—that of culture (cf. Brown, 2007). Regarding the main aims of teaching and learning Western cultures, according to the majority of teachers' and students' understanding, these are to achieve students' goals, enhance learners' knowledge of culture, and promote English proficiency in order to face difficulties when travelling to Western countries. However, many were concerned about losing students' own cultural identity because they did not perceive the values of Western cultures to be in accordance with Libyan culture. They were also interested in learning about the positive aspects of Western cultures (e.g., politeness, superb education and health system, work ethics, and democracy) but refused to teach and learn about some cultural aspects of Western countries (e.g., drug addiction, intimate relationships between different sexes, and homosexuality) that go against the values and beliefs of their own, in this case Libyan, culture.

It can be seen that there are both philosophical and methodological limits to the ability of researchers to establish what 'culture' actually encompasses. From a philosophical perspective, clearly, as Hofstede (1980) claims, culture is not generally static, as the findings of this thesis reveal. Equally, culture is a highly fragile concept, and perceptions of it will change greatly according to politics and the impact of wars and outside events on a country. By way of a hypothetical comparison, it is arguable that German culture today is, in many ways, very different to that of the late-1930s and early-1940s at the height of Nazism. Politics and external events can therefore impact greatly on what culture is; yet consideration of such events is mostly absent in

the literature. In methodological terms, culture itself may place strict limits on how it can be investigated. Issues of religious observance can impinge on researchers' access to participants. Undoubtedly, they could complete questionnaires, and much research is based on such data (e.g., Hofstede, 1980) but then the limits of such methods to represent culture are arguably demonstrated by the findings outlined here.

Teachers' and learners' goals of teaching and learning English were also investigated. These appear to be more instrumental than integrative. As a result, teachers and students in the research for this thesis viewed education as nothing more than merely passing tests. Furthermore, the findings of this thesis also found that EFL textbooks were regarded as the main source of teaching and learning in Libyan classrooms at secondary schools. In actual content, the two EFL textbooks (year one and year two), as perceived by most Libyan teachers and students, focused more on the linguistic aspects of language, such as the four skills, vocabulary and grammar, rather than on teaching culture. There was felt to be no balance between the linguistic and cultural aspects of Western countries. Thus, most teachers and students criticised the contents of the books, and felt that their textbooks emphasise language in order to meet students' instrumental targets, such as passing exams with high scores. In addition, the textbooks were not considered to meet students' needs, interests, goals and expectations and it was also considered that Western cultures were not taught successfully or appropriately.

Despite the two textbooks being written by native speakers of English, and being ostensibly based on communicative and student-centred learning, they were considered deficient in teaching Western cultures. This might be owing to the historically troubled relationship between Libya and Western countries since the 1980s. The Libyan Ministry of Education controls the contents of the textbooks, with teachers seeming to have little control over textbook content or how it might be supplemented. The current research also shows that EFL Libyan teachers, either consciously or for unavoidable reasons, failed to use supplementary cultural resources, materials and activities alongside the textbooks. This was, according to the data presented above, due to different obstacles, such as shortage of time, lack of training and school facilities, lack of encouragement and support, as well as feared negative effects on students' cultural identity. Most importantly, a lack of time and absence of

facilities in schools were the main constraints for Libyan EFL teachers in integrating the cultural activities in their classes. This was due to an overly demanding curriculum with mixed students proficiency levels and limited teaching hours. Thus, education in Libya has become centred on the teaching and completing of the syllabus on time rather than assisting students in their learning through communicative cultural topics, in order to develop their English skills.

To support the questionnaire and interview findings, metaphors were also used to gain additional insights into teachers' and students' perceptions and particular ways of thinking. The results show that teachers' and students' metaphors and entailments could be classified into two categories: positive and negative. They both described teaching and learning culture as necessary, useful, important, interesting and enjoyable. However, most teachers felt that learning culture was not easy for learners and that they should work hard in order to reach their goals. The adjectives mentioned earlier (See chapter Four, teachers' data: 4.1.7 and students' data: section 4.2.7) to describe culture suggest that both Libyan EFL teachers and learners perceive the concept of intercultural competence as positive. Furthermore, this study has also revealed that teachers perceived Western cultures to be in all countries where English is spoken as a native language, whereas Libyan students related Western cultures to be only present in British and American cultures.

Lastly, the present study also found that the effect of family members (parents, brothers and sisters) and students on teachers' attitudes and interest as highly positive, whereas parents and teachers were regarded as the main source of influence on the majority of students' attitudes and interests. In addition to this, other factors, such as curriculum, did not aid teachers or students to increase their motivation and interest towards Western cultures due to the fact that Libyan EFL textbooks do not teach Western cultures successfully. Also, teachers do not receive support or encouragement from their own inspectors and schools. Therefore, it is important for EFL Libyan teaching programs to support and encourage EFL teachers to become classroom researchers owing to the fact that educators develop as they research (cf. Pathan *et al.*, 2016). The question, however, centres on how this can be done.

5.2 IMPLICATIONS OF THE RESEARCH'S FINDINGS

In light of the current study's results, this section outlines a number of potential classroom implications for stakeholders, i.e. teachers, students, EFL inspectors and EFL curriculum designers, worthy of consideration.

Notwithstanding the negative views presented by some participants regarding Western cultures and in view of the current political context (see Chapter 4, students' data, section: 4.2.4), it can be argued that Libyan EFL teachers should teach Libyan culture at the same time as teaching Western cultures. This should provide learners with the opportunity to compare native culture with Western cultures, thus helping to avoid misconceptions, assumptions or stereotypes (Su, 2011 cited in Nguyen, 2017), developing cultural awareness, and maintaining their own cultural identity (Piątkowska, 2015). Nonetheless, the extent to which such comparisons can be taught is a highly complex issue. For example, if Libyan culture considers Western cultures to be contrary to the very principles of Libyan culture, then should comparisons be made? Would making such comparisons go against the very principles of Libyan culture? Such questions are arguably fundamentally important and need to be considered before any materials or classes are planned.

In addition, the above findings would suggest that teachers should also be aware of what students prefer when they are interested in learning Western cultures before designing or using extra cultural materials in order to increase the chances of success of language learners. Yet, the width and depth of the different aspects of any culture are so significant it would be impossible for a teacher to cover all aspects in the classroom; hence, teachers should focus on certain aspects (e.g., values, attitudes, lifestyles, holidays, body language, education system, etc.) that could benefit students when traveling to Western-culture countries. This would help students to enhance their strategic and sociolinguistic competence whilst helping them to avoid cultural shock. At the same time, Libyan teachers, according to the regulations for teachers decreed by the Libyan Ministry of Education, are banned from teaching any aspect of language that goes against Islamic belief and values. In addition, it is also not possible to teach the politics of Western or Libyan culture in EFL classrooms because this may lead to political disagreements between students or between students and their teachers because of their differences in political views. The matter of politics has

become a very sensitive one amongst Libyan people. According to Wehrey (2014), as the Libyan government and most institutions have become divided after the revolution, most Libyan people have also been split between those who support and those who oppose the former regime's rules. Here, then, it is arguable that not only are Libyan teachers forbidden from teaching culture, but that to do so may create rifts and divides in the classroom setting. It may therefore be best to state simply that such aspects do exist but will not be covered in the classes. Instead, classes will cover more practical and instrumental aspects of culture in such a way so as to help students if they travel abroad, but that they should be aware that travelling abroad will then show them other aspects that cannot be covered in the classroom.

From a motivational perspective, however, teachers should also realise students' needs and interests in order to raise their curiosity and motivation towards learning Western cultures. This also helps to make the class more interesting, and more fun (Dweik & Al-sayyed, 2015b). Libyan EFL teachers can only practically do so if the Libyan government supports teachers financially by providing facilities in schools (e.g., computer labs, libraries, visual aids, etc.), training courses and well-designed curricula that meet students' needs and interests. The Libyan Ministry of Education also needs to develop an appropriate educational strategy. This may help Libyan learners to develop their interest and motivation to learn both English and its culture as well as to fulfil not only their instrumental targets but also their integrative purposes.

As the data suggest, Libyan EFL teachers have used outdated textbooks as a primary teaching tool, as well as traditional approaches to language learning, which do not encourage teachers to teach about Western cultures. These findings could therefore be considered by curriculum designers in evaluating the current textbooks in order to develop and improve the levels of intercultural competence in EFL textbooks at Libyan secondary schools. It might also be valuable if curriculum designers ensure a balance between linguistic and cultural aspects in textbooks so as to assist students in developing their interests and fostering their motivation in language learning. Such a balance though would need to consider the arguments of the linkages between culture and language, and also the implications of considering Western cultures alongside Libyan ones, as explained earlier. Finally, EFL textbooks should provide the guidance

and instructional explanation to help Libyan EFL teachers to teach cultural content effectively within the limits and constraints outlined above. Libyan teachers should be more aware of the important role culture content plays, and the importance of being exposed to cultural knowledge, which will help them to increase students' motivation and interests in learning English.

Although participants (teachers and students) expressed the belief that teaching and learning Western cultures was important and necessary for EFL learners, the interviews demonstrated significant challenges to teachers in terms of opportunities to add cultural materials alongside textbooks—a key issue connected to the 'overcrowded' curriculum and the emphasis on exams. Libyan EFL teachers only engaged in teaching the prescribed curriculum and in preparing students for national tests, which resulted in low standards of student performance. This is a problem that needs to be addressed and solved because, if Libyan EFL teachers follow well-designed EFL textbooks, and if the test is not prioritized, they might integrate Western cultures more successfully.

Moreover, the results in this research indicate that not only do Libyan EFL teachers not have comprehensive knowledge about Western cultures, they also do not have information on how to teach Western cultures in the classroom setting. This is due to limited opportunities for teacher training in this area that would help them to gain practical instructions and suggestions on what, which and how to teach Western cultures. This has to be understood in the context of the current troubles in Libya and the way in which the Libyan education system operates (see Chapter 4, teachers' data: section 4.1.2). The implication of this is that the Libyan Ministry of Education should support Libyan EFL teachers financially by providing informative training and giving them the opportunity to attend workshops, seminars and conferences where they can share their achievements and problems. This would benefit them in terms of upgrading their teaching and giving them the information and tools they need to incorporate Western cultures appropriately.

Teachers need to be encouraged and supported by their own EFL inspectors and might themselves be encouraged to support the idea of giving Libyan teachers opportunities to visit Western countries in order to increase their cultural knowledge and improve their teaching skills and strategies. However, this could happen only if

inspectors gave suggestions and reported these to the Libyan Ministry of Higher Education for financial support. If this were done, Libyan schools might help students to achieve better results, persuade them to enter higher education studies and, in the end, this could impact on the Libyan economy. Furthermore, inspectors could encourage EFL Libyan teachers to complete action research focussing on the difficulties impacting their performance. Given the important role of inspectors in supporting teachers and maintaining the quality of teaching and learning in Libyan secondary schools, they could be especially influential in changing practice in the EFL classroom.

5.3 CONTRIBUTIONS TO THE RESEARCH FIELD

There is scant literature in the field of IC (Intercultural Communication) and the current thesis provides additional insights into that field of knowledge. It is also unique in the context of Libya. The current study is equally novel because it has used a new method (metaphor method) that is mostly absent in cultural studies. Therefore, it contributes to the field of research methodology in its use of the metaphor method for assessing Libyan EFL teachers' and learners' perceptions towards Western cultures. Metaphors are useful in teaching English and its cultures and offer an additional teaching strategy. Metaphors can prove helpful to students trying to communicate a specific meaning in a FL. Metaphors are also helpful in facilitating students' comprehension of the cultural significance within texts written in the target language. Most previous cultural studies are mainly limited to investigating the attitudes toward teaching and learning Western cultures in terms of choosing one method that is questionnaire. The present research has explored new dimensions, for example, it investigates participants' perceptions and attitudes toward Western cultures by using metaphor method. It also investigates the social factors (e.g., family members, friends, colleagues...etc.) that influence Libyan EFL students' and teachers' attitudes positively or negatively by using two methods: questionnaires and semi-structured interviews. Furthermore, it provides additional insights into perceptions and attitudes of participants who live in a highly Islamic, conservative, traditional society (Libya). More importantly, the current study studied Western cultures during and after Libyan revolution, 2012, which has greatly impacted on participants'

(students and teachers) perceptions and attitudes toward teaching and learning Western cultures; yet consideration of such events is mostly absent in the literature.

In addition, this study contributes to the field of language teaching practice and learning. It supports the view that culture and language are inseparable that EFL teachers cannot teach the language without its culture if they are to reduce misunderstandings between people and increase students' awareness of both Western and local cultures and develop intercultural communication competence (Han, 2013). Thus, this research provides valuable insights into the importance of integrating and teaching Western cultures in EFL Libyan secondary schools. Such insights are important for Libyan EFL researchers, syllabus designers and teachers. This study also provides valuable information for EFL Libyan inspectors and educational policymakers on the importance of providing updated materials and resources and offering training programmes, which promote an integrative view of teaching English and its culture.

5.4 LIMITATIONS OF THIS STUDY

The first limitation relates to scope: the quantitative and qualitative data were collected from a sample of students and teachers in Libyan secondary schools across four cities, namely Agelate, Subratha, Surman and Alzawia. However, there was no opportunity to involve the capital of the country, Tripoli, because it was not safe for the researcher to travel due to ongoing conflict between the Libyan people. The schools of Tripoli are developed, have good facilities, and well-qualified teachers. They also have a large number of students and teachers, unlike the four cities involved in this study. This would have helped save time and effort, and rather than collecting data in three months, it might have been possible to collect it in a two-month period leading possibly to more comprehensive results. In addition, the number of Libyan females who participated in this study totalled more than males, creating a gender imbalance. Islamic conservative society forbids women to sit or talk with men, thus, selecting an equal number of males and females in this study was not possible through the chosen methods of data collection. A better gender balance could have produced different outcomes.

Another limitation relates to the participant selection: the data was gathered from

teachers and students who taught and learned only in the first and second years of EFL classes. However, the third year class was not involved in this study because there was not a third year at the time. The involvement of other years would be useful and would provide comprehensive information on current trends in teaching and learning Western cultures. Furthermore, Libyan teachers and students provided the main focus of this study. The inclusion of Libyan EFL teachers' inspectors could also have further supported and extended the scope of this study. It is important to understand their attitudes towards teaching Western cultures and whether they have tried to motivate teachers to teach English with its culture.

A further limitation was related to the dataset: questionnaires and semi-structured interviews were the only methods used in this study. The involvement of an observation method would also have achieved greater validity. An observation would have allowed the researcher to look directly at practice to support outcomes of the questionnaires and interviews. This method would also have helped to gain additional insights about textbooks, student learning and teacher practice. However, this method was not implemented owing to the instability in Libya at the time of the fieldwork. This method required timely and regular attendance at EFL classes.

5.5 FURTHER RESEARCH

Because of the vastness of the subject of this research, there are some issues examined in this study that require further examination. In terms of the textbook, further research could involve content analysis to examine and evaluate the content of EFL textbooks. Regarding the pedagogy of language learning, researchers could also interview EFL Libyan inspectors and the authors of Libyan EFL textbooks to discuss their opinions and attitudes towards the cultural content of the books. In addition, it would be worthwhile to discuss with the authors the mechanisms that they used concerning the selection of topics, and use of pictures. Lastly, research into how to engage teachers and learners in the culture of the target language, which could open the door to other studies.

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APPENDICES

APPENDIX 1: LIBYAN EFL TEACHERS' QUESTIONNAIRE (ENGLISH VERSION)

Dear participant,

I am writing to let you know about an opportunity to participate in a research study on *“The Place of Westerns Cultures in the Learning and Teaching of EFL in Libyan Secondary School Education.”* This study is being conducted by Suhyla Elarbash at De Montfort University, UK. This study will particularly aim to investigate how culture teaching is incorporated in EFL classrooms in Libyan secondary schools. This questionnaire aims to investigate the awareness of Libyan teachers about Western cultures and discover their opinions and attitudes toward teaching these cultures. This study has been given the ethical approval from De Montfort University, UK and the permission to approach you from the director of your school. Therefore, I would like to invite you to kindly participate in a questionnaire in order to understand what you think about the research topic and also to get valuable information for this study. The questionnaires will take about 20-30 minutes to fill in. The anonymity and privacy of those who participate in the research process will be respected. Thus, you will be given an individual reference number and this number will be used only to connect to the information the researcher aims to use for analysing the following interviews. The answers you provided will be treated with strict confidence. The resulting information only will be used as part of my PhD thesis and future publications. After completing this questionnaire, you have given me your consent to use the results for the purposes of research and related activities. Also, the participants will be given a copy of the information sheet and a signed consent form to keep. In the event of anything untoward or if you have questions about your rights as a research participant, you can contact the Chair of the Faculty Research Ethics Committee, Faculty of Health & Life Sciences: Professor Judith Tanner at T: +44 (0)116 201 3885 or E: jtanner@dmu.ac.uk.

Also, if you need any more explanations, you can use the following contact details:

Researcher: Suhyla Elarbash, E: Akram_dkhila@yahoo.com or contact my PhD supervisor Prof. Lixian Jin at jin@dmu.ac.uk.

Many thanks for your cooperation and support to this research.

Yours faithfully,

Suhyla Elarbash

This questionnaire is consisted of seven sections. I would like to invite you to kindly read the statements carefully and please put (✓) on the answer that you believe it reflects your thinking. The five options are:

1. Strongly Disagree 2. Disagree 3. No Opinion 4. Agree 5.Strongly Agree

For Example:

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
I believe that teaching Western culture is important for improving students' language skills. Thus, it is necessary to teach it.					✓

Please answer the following questions:

- Please complete the following general information:

1. **Age:**
2. **Sex:** Female ☐ Male ☐
3. **Name of School:**
4. **Teaching Level at secondary school:**
 - a. Year 1 - General ☐
 - b. Year 2 - Literary ☐
 - c. Year 2 – Scientific ☐
5. **City:** Agelat ☐ Surman ☐ Subrata ☐ Zawia ☐
6. **Teaching Experiences:**

I. Section 1: Understanding of the concept “culture”

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. Culture is the culture of the weather, history, arts, economy, literature, politics and education.					
2. Culture is the people’s behavior, lifestyle, daily habits, food, body language and festivals.					
3. I think culture is a set of values, traditions, customs, religion, and social problems shared by people in a particular society.					
4. Culture refers to the way wherein a person lives life in a particular community.					
5. Culture is learned, shared and passed from one generation to another.					

II. Section 2: General goals of teaching English

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. I teach English because I would like to help my students to know more about Western cultures.					
2. I teach English only to help learners to avoid grammatical errors when speaking English.					
3. My main goal of teaching English is to integrate Western cultures when my textbook has ignored it.					
4. I teach English only to help my students to pass in exams.					
5. I really like teaching English to help learners to speak English fluently and accurately with speakers from Western cultures.					
6. I teach English because it is important for my students to get a good job.					

III. Section 3: Values and usefulness of integrating and teaching Western cultures in EFL classes

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. I think teaching culture is important to improve my students' English communication and face all difficulties when they communicate with English speakers.					
2. I think it is not very important to integrate and teach Western cultures in my class.					
3. I believe teaching Western cultures helps my students to gain information about the facts and artefacts of these cultures.					
4. I believe that teaching cultures of Western people is important to understand the main bases of the Western cultures (e.g. Behaviour, traditions, values and beliefs).					
5. Teaching and learning culture is useful and important to obtain positive attitudes towards the community of Western cultures.					
6. I believe that teaching about teaching Western cultures in EFL textbooks is valuable in creating students' interests and motivation in learning the foreign language.					

IV. Section 4: Attitudes toward teaching and learning Western cultures

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. I would prefer not to teach about Western cultures because it affects my own cultural identity and my student's identity as well.					
2. I think the cultural load in current textbooks is not sufficient for the learners to learn about the Western cultures appropriately.					
3. I think it is not necessary to teach English with its culture in class.					
4. I have positive attitudes toward teaching and learning English with its cultures in the class.					
5. I believe that learning about Libyan culture in English classrooms is more important than learning about the Western cultures.					

V. Section 5: Social Factors that affect attitude towards the teaching Western cultures

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. I believe that the EFL inspector plays an important role in affecting teachers' attitudes positively in teaching Western cultures.					
2. Teaching and learning Western cultures is undesirable because it will impact on my students' own cultural identity.					
3. I believe the curriculum influences my attitudes and plays an important					

role in helping me to gain positive attitudes toward Western cultures.					
5. Family is the main factor that motivates EFL teachers to teach Western cultures.					

- Open-ended Question: -

1. Are there social factors positively influencing your attitudes towards the teaching of Western cultures? If so, please identify what these are?

.....

.....

.....

VI. Section 6: Methods and techniques that are used beside textbooks in teaching Western cultures

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. I used several activities in addition to those in the textbook to connect the Western cultures to the cultural environment and background of students such as role-plays, describing pictures and discussion and games.					
2. I am integrating Western cultures using the four skills of English (reading, writing, speaking and listening).					
3. I design different activities to teach Western cultures when I teach grammar and vocabulary.					
4. I usually utilize media to teach about Western cultures (e.g. videotapes, the Internet, projectors and taped recordings).					
5. I believe that my English textbook has enough activities and tasks to teach Western cultures. Thus, it is not necessary to use other methods beside textbook to teach these cultures.					

VII. Section 7: Libyan teachers' metaphorical conceptualizations of teaching culture in EFL classrooms

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. Teaching culture is like climbing Mt Everest Mountain because it is difficult.					
2. Teaching culture is like playing computer games because it is interesting and exciting.					
3. Teaching culture is like singing ABC because it is easy					
4. Teaching culture is like reading a whole newspaper because it is super boring.					
5. Teaching culture is like jogging in the park because it is enjoyable.					
6. Teaching culture is like hiking on a hot day because it is tiring					
7. Teaching culture is like black smoke because it makes me crazy and I cannot understand.					

End of Questionnaire

Thank you for your participation in the questionnaire

APPENDIX 2: LIBYAN EFL TEACHERS' QUESTIONNAIRE (ARABIC VERSION)

استبيان معلمين اللغة الانجليزية في المدارس الثانوية بليبيا

عزيزي المعلم, عزيزتي المعلمة:

بعد التحية,

أكتب لك لأعلمك عن فرصة للمشاركة في دراسة بحثية حول " التحقق من دمج الثقافات الغربية في حصص مادة اللغة الانجليزية في المدارس الثانوية في ليبيا". وتجرى هذه الدراسة من قبل الباحثة " سهيلة سالم الاريش" بجامعة دي مونتفورت في المملكة المتحدة. هذه الدراسة تهدف بشكل خاص لاكتشاف كيفية دمج الثقافات الغربية في فصول اللغة الإنجليزية بالمدارس الثانوية الليبية. هذا الاستبيان يهدف إلى اكتشاف وعي المعلمين الليبيين لثقافات الدول الناطقة باللغة الإنجليزية . كما يهدف أيضا إلى اكتشاف اهداف المعلمين لتدريس اللغة الانجليزية ، ومواقفهم و وجهة نظرهم تجاه تدريس اللغة الإنجليزية و ثقافتها . هذه الدراسة تحصلت على موافقة من جامعة دي مونتفورت في المملكة المتحدة، و تحصلت على إذن من مدير مدرستك للتحدث معك.

لذلك، أود أن أدعوك للمشاركة في هذا الاستبيان من أجل فهم ما رأيك في موضوع البحث و أيضا للحصول على معلومات قيمة لهذه الدراسة. الاستبيان قد يحتاج حوالي 20 30 دقيقة لتكمله. سيتم احترام عدم الكشف عن هوية وخصوصيات أولئك الذين سيشاركون في عملية البحث . وبالتالي ، سيتم إعطاؤك رقم اشاري و سيتم استخدامها فقط لمتابعة العملية البحثية . سيتم التعامل مع الإجابات التي قدمتها بسرية تامة. المعلومات المتحصلة سوف يتم استعمالهم فقط كجزء من رسالة الدكتوراه الخاصة بي ولأي منشورات في المستقبل.

بعد الانتهاء من هذا الاستبيان، المشاركون سوف يعطوني موافقتهم على استعمال البيانات لغرض البحث العلمي. سيتم أيضا إعطاء المشاركين نسخة من ورقة المعلومات ونموذج الموافقة الموقع للاحتفاظ به.

في حالة أي شيء غير مرغوب فيه أو إذا كان لديك أسئلة حول حقوقك كمشارك في هذا البحث ,يمكنك الاتصال برئيس لجنة الاخلاقيات البحثية في كلية الصحة وعلوم الحياة: أستاذ جوديث تانر علي رقم هاتف: +441162013885

او علي البريد الالكتروني: jtanner@dmu.ac.uk

أيضا، إذا كنت بحاجة إلى مزيد من التوضيحات، يمكنك استخدام التفاصيل التالية للاتصال بالباحثة سهيلة الاريش علي الايميل:

Akram_dkhila@yahoo.com او الاتصال بالمشرفة الاكاديمية لدرجة الدكتوراة: الاستاذة ليشن جين علي: jin@dmu.ac.uk

شكرا جزيلا لتعاونكم ودعمكم لهذا البحث.

مع خالص احترامي,
سهيلة الاريش

يتكون هذا الاستبيان من سبعة أجزاء. أود أن أدعوكم قراءة الجمل بعناية ويرجي وضع علامة صح علي الإجابة التي تراها مناسبة. أختار من الخيارات الآتية:-

لأوافق بشدة أوافق ليس لدي معلومة أعارض أعارض بشدة

مثال:

أعارض بشدة	أعارض	ليس لدي معلومة	أوافق	أوافق بشدة	الي مدي توافق أو لا توافق علي العبارة الآتية؟
				✓	أعتقد أن تعلم الثقافة الغربية مهم لتحسين مهارات الطلاب اللغوية وبالتالي من الضروري تعليمها.

الرجاء الإجابة على الأسئلة التالية

الرجاء اكمال البيانات التالية:

1. العمر
2. الجنس: ذكر ☐ أنثي ☐
3. أسم المدرسة ومكانها :
5. الصف الذي تدرسه : سنة أولي ثانوي ☐ سنة ثانية أدبي ☐ سنة ثانية علمي ☐
6. المدينة التي تسكن بها: العجيلات ☐ صبراتة ☐ صرمان ☐ الزاوية ☐
- 7: مجموع سنوات تدريس اللغة الإنجليزية:

الجزء الاول: معنى مفهوم الثقافة

الي مدي توافق أو لا توافق علي كل من العبارات الاتية؟	أوافق بشده	أوافق	ليس لدي معلومة	أعارض	أعارض بشده
1. الثقافة هي ثقافة الطقس والتاريخ والفنون والاقتصاد والأدب والسياسة والتعليم.					
2. الثقافة هي ثقافة السلوك ، نمط الحياة، العادات اليومية، الطعام، لغة الاشارات والاعياد لمجموعة من الناس.					
3. أعتقد الثقافة هي مجموعة من القيم والتقاليد والعادات والدين، والمشاكل الاجتماعية المشتركة من قبل الناس في مجتمع معين.					
4. الثقافة تشير إلى الطريقة التي يعيش بها الناس حياتهم في مجتمع معين.					
5. الثقافة تكتسب بالتعلم والمشاركة والانتقال من جيل الي جيل آخر.					

الجزء الثاني: الأهداف العامة لتدريس اللغة الإنجليزية

الي مدي توافق أو لا توافق علي كل من العبارات الاتية؟	أوافق بشده	أوافق	ليس لدي معلومة	أعارض	أعارض بشده
1. أقوم بتدريس اللغة الإنجليزية لأتني أود أن أساعد طلابي لمعرفة المزيد عن الثقافات الغربية.					
2. أقوم بتدريس اللغة الإنجليزية فقط لمساعدة المتعلمين لتجنب الأخطاء النحوية عندما يتحدثون الانجليزية.					
3. هدفي الرئيسي من تدريس اللغة الإنجليزية هو دمج الثقافات الغربية عندما يكون الكتاب المدرسي لا يدرس هذه الثقافات.					
4. أقوم بتدريس اللغة الإنجليزية لأنها فقط لمساعدة طلابي في النجاح بالامتحانات.					
5. أنا حقا أحب تدريس اللغة الإنجليزية لمساعدة طلابي على التحدث باللغة الإنجليزية بطلاقة ودقة مع متحدثين من الثقافات الغربية.					
6. أقوم بتدريس اللغة الإنجليزية لأنها مهمة لمساعدة طلابي في الحصول علي عمل بالمستقبل.					

الجزء الثالث: القيمة والفائدة من دمج وتعليم الثقافات الغربية في دروس اللغة الإنجليزية

أعترض بشدة	أعترض	ليس لدي معلومة	أوافق	أوافق بشدة	الي مدي توافق أو لا توافق علي كل من العبارات الآتية؟
					1. أعتقد أن تدريس الثقافة الغربية هام لتحسين التواصل باللغة الإنجليزية للطلاب عندما يتحدثون مع أشخاص من الثقافات الغربية.
					2. أعتقد أنه ليس من المهم جدا دمج وتعليم الثقافات الغربية في الفصل الدراسي .
					3. أعتقد أن تدريس الثقافات الغربية يساعد طلابي لتحسين وزيادة معرفتهم حول أناس من ثقافات غريبة.
					4. أعتقد أن تدريس ثقافات الشعوب الناطقة باللغة الانجليزية مهمة لفهم الأسس الرئيسية للثقافات الغربية (مثلا السلوك والتقاليد والقيم والمعتقدات).
					5. تعلم وتعليم الثقافات الغربية بفاعلية مفيد وفعال للحصول على مواقف إيجابية تجاه مجتمع الثقافات الغربية.
					6. أعتقد أن تدريس الثقافة الغربية في الكتب الإنجليزية مفيد في خلق اهتمام الطلاب وتحفيزهم نحو تعلم اللغة الأجنبية.

الجزء الرابع: المواقف اتجاه تدريس وتعليم الثقافات الغربية

أعترض بشدة	أعترض	ليس لدي معلومة	أوافق	أوافق بشدة	الي مدي توافق أو لا توافق علي كل من العبارات الآتية؟
					1. أنا افضل عدم تدريس ثقافات الدول الناطقة باللغة الانجليزية لأنه سيؤثر على هويتي وهوية طلابي.
					2. أعتقد أن محتوى الثقافة الغربية في الكتب المدرسية الحالية ليست كافية للطلاب للتعرف على الثقافات الغربية بشكل كاف.
					3. أعتقد أنه ليس من الضروري تعليم اللغة الإنجليزية مع ثقافتها في الفصل الدراسي.
					4. انا لدي موقف إيجابي تجاه تدريس وتعليم اللغة الإنجليزية مع ثقافتها في الفصل الدراسي .
					5. أعتقد أن التعرف على الثقافة الليبية في الفصول الدراسية للغة الإنجليزية هي أكثر أهمية من التعرف على ثقافات الغربية.

الجزء الخامس : العوامل الاجتماعية التي تؤثر في المواقف تجاه تدريس ثقافات الشعوب الناطقة باللغة الانجليزية

أعترض بشدة	أعترض	ليس لدي معلومة	أوافق	أوافق بشدة	الي مدي توافق أو لا توافق علي كل من العبارات الاتية؟
					1. أعتقد أن الموجه يلعب دورا هاما في التأثير على مواقف الاساتذة تجاه تعليم الثقافات الغربية.
					2. تدريس وتعلم اللغة الإنجليزية وثقافتها غير مرغوب فيه لأنه سوف يؤثر على ديننا وأخلاقنا كوننا مسلمين.
					3. أعتقد أن الكتب المدرسية تؤثر علي موقف المعلمين، وتلعب دورا هاما في مساعدتي للحصول على مواقف إيجابية اتجاه الثقافات الغربية.
					4. العائلة لها دور فعال لتحفيز معلمي اللغة الإنجليزية لتعليم الثقافة الغربية.

سؤال مفتوح:

هل هناك عوامل اجتماعية أخرى تؤثر فيك تأثير إيجابي في المواقف والآراء الخاصة بك نحو تدريس الثقافات الغربية ؟ إذا نعم يرجى تسمية ما هي هذه العوامل؟

.....

.....

الجزء السادس : الطرق والاساليب التي تستخدم لتدريس وتعلم الثقافات الغربية بجانب الكتاب المدرسي

أعترض بشدة	أعترض	ليس لدي معلومة	أوافق	أوافق بشدة	الي مدي توافق أو لا توافق علي كل من العبارات الاتية؟
					1. استخدمت نشاطات اضافية في الفصل الدراسي بالإضافة إلى تلك الموجودة في الكتب المدرسية لتعليم الثقافات الغربية مثلا لعب الأدوار، وصف الصور، المناقشة والألعاب.
					2. أقوم بدمج الثقافات الغربية باستخدام المهارات الأربع في اللغة الإنجليزية (القراءة، الكتابة، التحدث والاستماع).
					3. أصمم أنشطة مختلفة في الفصل الدراسي لتعليم الثقافة عندما أقوم بتدريس قواعد اللغة والمفردات.
					4. عادة استخدم وسائل الإيضاح لتدريس الثقافات الغربية (مثلا أشرطة الفيديو، الإنترنت، أجهزة العرض والتسجيلات)
					5. أعتقد أن كتاب اللغة الإنجليزية يحتوي ما يكفي من الدروس والأنشطة لتعليم الثقافات الغربية. وبالتالي، فإنه ليس من الضروري استخدام أساليب أخرى بجانب الكتب المدرسية لتعليم الثقافة الغربية.

الجزء السابع : الاستعارات المحتملة لوصف تعلم الثقافة في الفصول الدارسية للغة الانجليزية

أعرض بشدة	أعرض	ليس لدي معلومة	أوافق	أوافق بشدة	الي مدي توافق أو لا توافق علي كل من العبارات الاتية؟
					1. تدريس الثقافة هي مثل تسلق قمة ايفرست لأنها صعبة.
					2. تدريس الثقافة هي مثل لعب ألعاب الكمبيوتر لأنها مثيرة للاهتمام .
					3. تدريس الثقافة هي مثل غناء اي بي سي لأنها سهلة.
					4. تدريس الثقافة هي مثل قراءة صحيفة بأكملها لأنها مملة للغاية.
					5. تدريس الثقافة هي مثل الركض في الحديقة لأنها ممتعة.
					6. تدريس الثقافة هي مثل المشي لمسافات طويلة في يوم حار لأنها متعبة.
					7. تدريس الثقافة هي مثل الدخان الأسود لأنها تجعلني كالأحمق و لا يمكن أن افهم.

نهاية الاستبيان

شكرا علي المشاركة في الاستبيان

APPENDIX 3: LIBYAN EFL STUDENTS' QUESTIONNAIRE (ENGLISH VERSION)

Dear participant,

I am writing to let you know about an opportunity to participate in a research study on ***“The Place of Westerns Cultures in the Learning and Teaching of EFL in Libyan Secondary School Education.”*** This study is being conducted by Suhyla Elarbash at De Montfort University, UK. This study will particularly aim to investigate how culture teaching is incorporated in EFL classrooms in Libyan secondary schools. This questionnaire aims to investigate the awareness of Libyan students about Western cultures and discover their opinions and attitudes toward learning these cultures. This study has been given the ethical approval from De Montfort University, UK and the permission to approach you from the director of your school. Therefore, I would like to invite you to kindly participate in a questionnaire in order to understand what you think about the research topic and also to get valuable information for this study. The questionnaires will take about 20-30 minutes to fill in. The anonymity and privacy of those who participate in the research process will be respected. Thus, you will be given an individual reference number and this number will be used only to connect to the information the researcher aims to use for analysing the following interviews. The answers you provided will be treated with strict confidence. The resulting information only will be used as part of my PhD thesis and future publications. After completing this questionnaire, you have given me your consent to use the results for the purposes of research and related activities. Also, the participants will be given a copy of the information sheet and a signed consent form to keep.

In the event of anything untoward or if you have questions about your rights as a research participant you can contact the Chair of the Faculty Research Ethics Committee, Faculty of Health & Life Sciences: Professor Judith Tanner at T: +44 (0)116 201 3885 or E: jtanner@dmu.ac.uk

Also, if you need any more explanations, you can use the following contact details:

Researcher: Suhyla Elarbash, E: Akram_dkhila@yahoo.com or contact my PhD supervisor Prof. Lixian Jin at jin@dmu.ac.uk

Many thanks for your cooperation and support to this research.

Yours faithfully,

Suhyla Elarbash

This questionnaire is consisted of seven sections. I would like to invite you to kindly read the statements carefully and please tick on the answer that you believe it reflects your thinking. Thus, you are kindly requested to give truthful answers. The five options are:

1. Strongly Disagree 2. Disagree 3. No Opinion 4. Agree 5. Strongly Agree

For Example:

<i>To what extent do you agree or disagree the following statement?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
I believe that learning Western culture is important for improving my language skills. Thus, it is necessary to teach and learn it.					✓

Please answer the following questions:

Please complete the following general information:

1. **Age:**

2. **Sex:** Female ☐ Male ☐

3. **Name of School:**

4. **School level:**

a. Year 1 - General

b. Year 2 - Literary

c. Year 2 – Scientific

☐
☐
☐

5. **City:** Agelat ☐ Surman ☐ Subrata ☐ Zawia ☐

I. Section 1: Understanding of the concept “Culture”

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. Culture is the culture of the weather, history, arts, economy, literature, politics and education.					
2. Culture is the people’s behavior, lifestyle, daily habits, food, body language and festivals.					
3. I think culture is a set of values, traditions, customs, religion, and social problems shared by people in a particular community.					
4. Culture refers to the way wherein a person lives life in a particular society.					
5. Culture is learned, shared and passed from one generation to another.					

II. Section 2: General goals of learning English

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. I really like learning English because I would like to speak it fluently and accurately with Western people.					
2. I learn English because it is an obligatory school subject.					
3. Learning English may help me to obtain a good job.					
4. I learn English because I would like to learn about Western cultures, its traditions, history, literature, beliefs, festivals and other cultural aspects.					
5. I learn English because I would like to travel in Western countries and work there.					

6. I learn English only to satisfy my parents.					
7. I learn English only to pass in exams and get high grades.					

III. Section 3: Importance and usefulness of integrating Western cultures in EFL Classroom

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. I believe that learning about Western cultures is useful to know about its people's behaviour, attitudes, traditions, celebrations, daily life, history, literatures, music, government's rules and education.					
2. I do not think that Western cultures play an important role in my future life.					
3. I believe that learning about Western cultures in English textbooks is valuable in creating students' interest and motivation toward learning the foreign language.					
4. Learning cultures effectively is useful and effective to obtain positive attitudes towards the community of Western cultures.					
5. I think learning Western cultures is important to improve my English communication to face some difficulties when communicating with English speakers.					

IV. Section 4: Attitudes and opinions toward learning Western cultures

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. I think it is not necessary to learn English with its cultures. Thus, it is enough to learn only English in class.					
2. I would prefer not to learn about Western cultures because it affects my identity.					
3. I think that our current English textbooks do not offer adequate knowledge about Western cultures.					
4. I believe that learning about Libyan culture in English classrooms is more important than learning about the Western cultures.					
5. I have positive attitudes in learning English with its cultures in the class. So, it is important to teach and learn Western cultures.					

V. Section 5: Social factors that influence my attitude toward learning Western cultures

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. My teacher plays an important role in affecting my attitude toward learning Western cultures.					
2. My parents think that learning English with its cultures is very important in my future life.					
3. I believe that curriculum influences my attitudes and plays an important role in helping me to gain positive attitudes toward Western					

cultures.					
4. Teaching and learning Western cultures is undesirable because it will impact our own identity.					
5. I think teaching and learning about Western cultures may influence negatively my own traditions, behaviour and cultural background.					

- Open-ended Question: -

1. Are there social factors positively influencing your attitudes towards the learning of Western cultures? If so, please identify what these are?

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VI. Section6: Methods and techniques that are used alongside textbooks in teaching and learning Western cultures

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. My teacher only relies on current English textbooks and its tasks. (In other words, my teacher did not use any methods of their own to teach Western culture).					
2. My English textbook has overlooked teaching and learning Western cultures. Thus, my teacher devises classroom activities (e.g. group discussion, role play, games and pair work) to teach these cultures.					
3. My teacher integrates Western cultures through the four skills of English (reading, writing, speaking and listening).					
4. My teacher usually utilizes media to teach and learn about Western cultures (e.g., videotapes, video, the Internet,					

projectors and taped recordings).					
5. My English textbook has enough activities and tasks to teach Western cultures. Thus, it is not necessary to use other methods beside textbook to these cultures.					
6. My teacher designs different activities to teach Western cultures when he/she teaches grammar and vocabulary.					

VII. Section 7: Libyan Students' Metaphorical Conceptualizations of learning culture in EFL Classrooms

<i>To what extent do you agree or disagree with each of the following statements?</i>	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. Learning culture is like singing ABC because it is easy.					
2. Learning culture is like playing computer games because it is interesting and exciting.					
3. Learning culture is like climbing Mt Everest Mountain because it is difficult.					
4. Learning culture is like reading a whole newspaper because it is super boring.					
5. Learning culture is like jogging in the park because it is enjoyable.					
6. Teaching culture is like hiking on a hot day because it is tiring.					
7. Teaching culture is like black smoke because it is harmful.					

End of Questionnaire

Thank you for your participation in the questionnaire

APPENDIX 1: LIBYAN EFL STUDENTS' QUESTIONNAIRE (ARABIC VERSION)

استبيان لطلبة اللغة الانجليزية في المدارس الثانوية بليبيا

عزيزي الطالب, عزيزتي الطالبة:

بعد التحية,

أكتب لك لأعلمك عن فرصة للمشاركة في دراسة بحثية حول " التحقق من دمج الثقافات الغربية في حصص مادة اللغة الانجليزية في المدارس الثانوية في ليبيا". وتجرى هذه الدراسة من قبل الباحثة " سهيلة سالم الاريش" بجامعة دي مونتفورت في المملكة المتحدة. هذه الدراسة تهدف بشكل خاص لاكتشاف كيفية دمج الثقافات الغربية في فصول اللغة الانجليزية بالمدارس الثانوية الليبية. هذا الاستبيان يهدف إلى اكتشاف وعي المتعلمين الليبيين لثقافات الدول الناطقة باللغة الإنجليزية . كما يهدف ايضا إلى اكتشاف اهداف الطلبة لتعليم اللغة الانجليزية ، ومواقفهم و وجهة نظرهم اتجاه تعليم اللغة الإنجليزية و ثقافتها . هذه الدراسة تحصلت على موافقة من جامعة دي مونتفورت في المملكة المتحدة، و تحصلت على إذن من مدير مدرستك للتحدث معك.

لذلك، أود أن أدعوك للمشاركة في هذا الاستبيان من أجل فهم ما رأيك في موضوع البحث و أيضا للحصول على معلومات قيمة لهذه الدراسة. الاستبيان قد يحتاج حوالي 20 30 دقيقة لتكملته. سيتم احترام عدم الكشف عن هوية وخصوصيات أولئك الذين سيشركون في عملية البحث . وبالتالي ، سيتم إعطاؤك رقم اشاري و سيتم استخدامها فقط لمتابعة العملية البحثية . سيتم التعامل مع الإجابات التي قدمتها بسرية تامة. المعلومات المتحصل عليها سوف يتم استعمالها فقط كجزء من رسالة الدكتوراه الخاصة بي ولأي منشورات في المستقبل.

بعد الانتهاء من هذا الاستبيان، المشاركون سوف يعطوني موافقتهم على استعمال البيانات لغرض البحث العلمي. سيتم أيضا إعطاء المشاركين نسخة من ورقة المعلومات ونموذج الموافقة الموقع للاحتفاظ به.

في حالة أي شيء غير مرغوب فيه أو إذا كان لديك أسئلة حول حقوقك كمشارك في هذا البحث , يمكنك الاتصال برئيس لجنة الأخلاقيات البحثية في كلية الصحة وعلوم الحياة : أستاذ جوديث تانر علي رقم الهاتف: +441162013885

او علي البريد الالكتروني: jtanner@dmu.ac.uk

أيضا، إذا كنت بحاجة إلى مزيد من التوضيحات، يمكنك استخدام التفاصيل التالية للاتصال بالباحثة سهيلة الاريش علي الايميل Akram_dkhila@yahoo.com او الاتصال بالمشرفة الاكاديمية لدرجة الدكتوراة: الاستاذة ليشن جين: jin@dmu.ac.uk

شكرا جزيلاً لتعاونكم ودعمكم لهذا البحث

مع خالص احترامي,

سهيلة الاريش

يتكون هذا الاستبيان من سبعة أجزاء. أود أن أدعوكم قراءة الجمل بعناية ويرجي وضع علامة صح علي الإجابة التي تراها مناسبة. أختار من الخيارات الآتية:-

لأوافق بشدة أوافق ليس لدي معلومة أعارض أعارض بشدة

مثال:

أعارض بشدة	أعارض	ليس لدي معلومة	أوافق	أوافق بشدة	الي مدي توافق او لا توافق العبارة الآتية؟
				✓	أعتقد أن تعليم الثقافة الغربية مهمة لتحسين مهاراتي اللغوية وبالتالي من الضروري تعلمها

الرجاء الإجابة على الأسئلة التالية:

الرجاء اكمال البيانات التالية:

1. العمر
2. الجنس: ذكر ☐ أنثى ☐
3. أسم المدرسة ومكانها :
5. الصف الذي تدرسه : سنة أولى ثانوي ☐ سنة ثانية أدبي ☐ سنة ثانية ☐ علمي
6. المدينة التي تسكن بها: العجيلات ☐ صبراتة ☐ صرمان ☐ الزاوية ☐

الجزء الاول: معنى مفهوم الثقافة

الي مدي توافق أو لا توافق علي كل من العبارات الاتية؟	أوافق بشده	أوافق	ليس لدي معلومة	أعارض	أعارض بشده
1. الثقافة هي ثقافة الطقس والتاريخ والفنون والاقتصاد والأدب والسياسة والتعليم.					
2. الثقافة هي ثقافة السلوك ، نمط الحياة، العادات اليومية، الطعام، لغة الاشارات والاعياد لمجموعة من الناس.					
3. أعتقد الثقافة هي مجموعة من القيم والتقاليد والعادات والدين، والمشاكل الاجتماعية المشتركة من قبل الناس في مجتمع معين.					
4. الثقافة تشير إلى الطريقة التي يعيش بها الناس حياتهم في مجتمع معين.					
5. الثقافة تكتسب بالتعلم والمشاركة والانتقال من جيل الي جيل آخر.					

الجزء الثاني: الأهداف العامة لتدريس اللغة الإنجليزية

الي مدي توافق أو لا توافق علي كل من العبارات الاتية؟	أوافق بشده	أوافق	ليس لدي معلومة	أعارض	أعارض بشده
1. أنا حقا احب تعلم اللغة الغربية وثقافتها مع بعض لمساعدتي على التحدث باللغة الإنجليزية بطلاقة ودقة مع المتحدثين باللغة الانجليزية.					
2. أنا اتعلم اللغة الإنجليزية لأنها مادة اجبارية.					
3. أحب أن أتعلم عن الثقافات الغربية لأنه قد تساعدني على الحصول على وظيفة جيدة.					
4. أنا أتعلم اللغة الإنجليزية لأنني أود أن أعرف على الثقافات الغربية وشعبها ومجتمعها.					
5. احب ان أتعلم اللغة الانجليزية لأنني أود أن أسافر الي بلاد تتحدث بالانجليزية وأعمل هناك.					
6. أنا أتعلم الإنجليزية فقط لإرضاء والدي.					
7. أنا أتعلم الإنجليزية فقط لكي انجح في الامتحانات وأتحصل علي درجة عالية.					

الجزء الثالث: القيمة والفائدة من دمج وتدریس الثقافات الغربية في كتاب اللغة الإنجليزية

أعترض بشدة	أعترض	ليس لدي معلومة	أوافق	أوافق بشدة	الي مدي توافق أو لا توافق علي كل من العبارات الآتية؟
					1. أعتقد أن تعلم الثقافات الغربية مفيد لفهم السلوك والتقاليد والقيم والمعتقدات، والتاريخ، والتعليم، والمناسبات والقوانين السياسية للشعوب الغربية.
					2. لا أعتقد أن تعلم الثقافات الغربية تلعب دورا هاما في حياتي المستقبلية.
					3. أعتقد أن تعليم الثقافة الغربية في الكتب الإنجليزية مفيد في زيادة اهتمام الطلاب وتحفيزهم نحو تعلم اللغة الإنجليزية.
					4. تعليم وتعلم الثقافات الغربية بفاعلية مفيد وفعال للحصول على مواقف إيجابية اتجاه مجتمع الثقافات الغربية.
					5. أعتقد أن تعليم الثقافة الغربية هام لتحسين التواصل باللغة الإنجليزية والتغلب عن المشاكل في المحادثة عندما أتحدث مع أشخاص من الثقافات الغربية.

الجزء الرابع: المواقف اتجاه تعلم الثقافات الغربية

أعترض بشدة	أعترض	ليس لدي معلومة	أوافق	أوافق بشدة	الي مدي توافق أو لا توافق علي كل من العبارات الآتية؟
					1. أعتقد أنه ليس من الضروري تعليم اللغة الإنجليزية مع ثقافتها في الفصل الدراسي. يكفي فقط تدريس اللغة في الفصل.
					2. أنا افضل عدم تعلم ثقافات الشعوب الناطقة باللغة الانجليزية لأنها ستؤثر على هويتي.
					3. أعتقد كتاب اللغة الانجليزية لا يوفر المعلومات الكافية علي الثقافات الغربية.
					4. أعتقد أن التعرف على الثقافات العربية في الفصول الدراسية للغة الإنجليزية هي أكثر أهمية من التعرف على ثقافات الشعوب الناطقة باللغة الانجليزية.
					5. انا لذي موقف إيجابي تجاه تعلم اللغة الإنجليزية مع ثقافتها في الفصل الدراسي. لذلك من المهم تعليمها و تعلمها.

الجزء الخامس : العوامل الاجتماعية التي تؤثر في المواقف تجاه الثقافات الغربية

أعترض بشدة	أعترض	ليس لدي معلومة	أوافق	أوافق بشدة	الي مدي توافق أو لا توافق علي كل من العبارات الاتية؟
					1. أعتقد أن المعلم يلعب دورا هاما في التأثير على موقفي اتجاه تعلم الثقافات الأجنبية .
					2. الوالدين يعتقدوا أن تعلم اللغة الإنجليزية مع ثقافتها مهم جدا في ليبيا لمساعدتي في حياتي المستقبلية.
					3. أعتقد أن الكتب المدرسية تؤثر علي موقفي وتلعب دورا هاما في مساعدتي للحصول على مواقف إيجابية اتجاه الثقافات الغربية.
					4. تدريس وتعلم اللغة الإنجليزية وثقافتها غير مرغوب فيه لأنها سوف تؤثر على هويتنا.
					5. أعتقد أن تعلم الثقافات الأجنبية ستؤثر علي عاداتنا وتقاليدينا وأخلاقنا.

سؤال مفتوح:-

هل هناك عوامل اجتماعية أخرى تؤثر تأثير إيجابي في المواقف والآراء الخاصة بك نحو تعلم الثقافات الغربية ؟ إذا نعم، يرجى تسمية ما هي هذه العوامل الاجتماعية؟

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الجزء السادس : الطرق التي تستخدم لتدريس وتعلم الثقافات الغربية إلى جانب الكتاب المدرسي

أعترض بشدة	أعترض	ليس لدي معلومة	أوافق	أوافق بشدة	الي مدي توافق أو لا توافق علي كل من العبارات الاتية؟
					1. أستاذي يعتمد فقط على الكتب الانجليزية الحالية ومهامها. (وبعبارة أخرى، أستاذي لم يستخدم أي طرق خاصة به لتعليم الثقافة).
					2. كتاب اللغة الإنجليزية لا يدرس ولا يعلم الثقافات الغربية. وبالتالي ، أستاذي يستخدم نشاطات اضافية في الفصل الدراسي (على سبيل المثال ، مناقشة جماعية ، لعب الأدوار، الألعاب والعمل الثنائي) لتعليم الثقافات الغربية.
					3. معلمي يقوم بدمج الثقافات الغربية باستخدام المهارات الأربع في اللغة الإنجليزية (القراءة والكتابة والتحدث والاستماع).

				4. معلمي عادة يستخدم وسائل الإيضاح لتدريس وتعليم ثقافات الشعوب الناطقة باللغة الإنجليزية (مثلا أشرطة الفيديو، الإنترنت، أجهزة العرض والتسجيلات)
				5. أعتقد أن كتاب اللغة الإنجليزية يحتوي ما يكفي من الدروس والأنشطة لتعليم وتعلم الثقافات الغربية. وبالتالي، فإنه ليس من الضروري استخدام أساليب أخرى بجانب الكتب المدرسية لتعليم الثقافة الانجليزية.
				6. معلمي يصمم أنشطة مختلفة في الفصل الدراسي لتعليم وتعلم الثقافة عندما يقوم بتدريس قواعد اللغة والمفردات.

الجزء السابع : الاستعارات المحتملة لوصف تعلم الثقافة

أعرض بشدة	أعرض	ليس لدي معلومة	أوافق	أوافق بشدة	الي مدي توافق أو لا توافق علي كل من العبارات الآتية؟
					1. تعلم الثقافة هي مثل غناء اي بي سي لأنها سهلة.
					2. تعلم الثقافة هي مثل لعب ألعاب الكمبيوتر لأنها مثيرة للاهتمام ومشوقة
					3. تعلم الثقافة هي مثل تسلق قمة ايفرست لأنها صعبة.
					4. تعلم الثقافة هي مثل قراءة صحيفة بأكملها لأنها مملة للغاية.
					5. تعلم الثقافة هي مثل الركض في الحديقة لأنها ممتعة.
					6. تعلم الثقافة هي مثل المشي لمسافات طويلة في يوم حار لأنها متعبة.
					7. تعلم الثقافة هي مثل الدخان الأسود لأنها مضرة.

نهاية الاستبيان

شكرا علي المشاركة في الاستبيان

APPENDIX 5: INTERVIEW QUESTIONS FOR LIBYAN EFL TEACHERS

<i>RESEARCH QUESTIONS</i>	<i>SOURCE OF DATA</i> <i>(Teachers' Questionnaire and Interviews)</i>
<p>1. What are the main goals of teaching and learning English in Libyan secondary schools? Is teaching and learning culture a key aim?</p>	<p>QUESTIONNAIRE:</p> <p>Sections1: Definition of the term culture Section 2: Goals of teaching English</p> <p>INTERVIEW QUESTIONS:</p> <p>1.1.1 In your opinion, how do you define the concept of “culture” in general?</p> <p>1.2.1 Could you please tell me what are your perceptions regarding the main purposes of English textbooks in Libyan secondary school?</p> <p>1.2.2 Do you think your textbook teaches Western cultures successfully? If so, can you give me an example? If not can you give me an example where not?</p> <p>1.2.3 Have your teacher tried to integrate Western cultures and teach these in your class even if your English textbooks do not include these topics? If not, why not? If yes, how have he/she done this? And do they have the time or space to do this?</p>
<p>2. What are your opinions and attitudes toward teaching Western culture in English class and in textbooks?</p>	<p>QUESTIONNAIRE:</p> <p>Section 3: Importance and usefulness Section 4: Attitudes and Opinions; Section 5: Social Factors that affecting on attitudes and opinions;</p> <p>- Open-ended questions (yes/no and explain)</p>

	<p>INTERVIEW QUESTIONS:</p> <p>1.1.1. Can you please tell me what are your opinions and attitudes toward learning Western cultures in English classrooms?</p> <p>1.1.2. Please, can you describe learning culture using your own metaphors?</p> <p>2.2.1 What are the social factors (e.g., students, family, friends and so on) that play an important role in play affect on your attitudes positively and increasing your motivation and interest in teaching Western cultures? If so, why have these factors affected you?</p>
<p>3. How do Libyan teachers of EFL integrate Western cultures into their teaching?</p>	<p>QUESTIONNAIRE:</p> <p>Section 5: Methods and Techniques of Teaching Western Cultures</p> <p>INTERVIEW QUESTIONS:</p> <p>3.2.1 Did your teacher use classroom activities, additional materials and resources to teach Western cultures? If so, please give some example? If not, why?</p>

APPENDIX 6: INTERVIEW QUESTIONS FOR LIBYAN EFL STUDENTS

<i>RESEARCH QUESTIONS</i>	<i>SOURCE OF DATA</i> <i>(Teachers' Questionnaires and interviews)</i>
<p>1. What are the main goals of teaching and learning English in Libyan secondary schools? Is teaching and learning culture a key aim?</p>	<p>QUESTIONNAIRE:</p> <p>Sections1: Definition of the term culture Section 2: Goals of learning English</p> <p>INTERVIEW QUESTIONS:</p> <p>1.1.1 In your opinion, how do you define the concept of “culture” in general?</p> <p>1.2.1 Could you please tell me what are you perceptions regarding the main purposes of English textbooks in Libyan secondary school?</p> <p>1.2.2 Do you think your textbook teaches Western cultures successfully? If so, can you give me an example? If not can you give me an example where not?</p> <p>1.2.3 Have your teacher tried to integrate Western cultures and teach these in your class even if your English textbooks do not include these topics? If not, why not? If yes, how have he/she done this? And do they have the time or space to do this?</p>

<p>2. What are your opinions and attitudes toward teaching Western cultures in English class and in textbooks?</p>	<p>QUESTIONNAIRE:</p> <p>Section 3: Importance and usefulness Section 4: Attitudes and Opinions; Section 5: Social Factors that affecting on attitudes and opinions;</p> <p>- Open-ended questions (yes/no and explain)</p> <p>INTERVIEW QUESTIONS:</p> <p>2.1.1. Can you please tell me what are your opinions and attitudes toward learning Western cultures in English classrooms?</p> <p>2.1.2. Please can you describe learning culture using your own metaphors?</p> <p>2.2.2 What are the social factors (e.g., teacher, parents, friends and so on) that play an important role in play affect on your attitudes positively and increasing your motivation and interest in learning Western cultures? If so, why have these factors affected you?</p>
<p>3. How do Libyan teachers of EFL integrate Western cultures into their teaching?</p>	<p>QUESTIONNAIRE:</p> <p>Section 5: Methods and Techniques of Teaching Western Cultures</p> <p>INTERVIEW QUESTIONS:</p> <p>3.2.2 Did your teacher use classroom activities, additional materials and resources to teach Western cultures? If so, please give some example? If not, why?</p>

APPENDIX 7: SAMPLE OF CODED SEMI-STRUCTURED INTERVIEWS TRANSCRIPT

This appendix includes the coded transcript of the third semi-structured interview with the Libyan EFL teacher (T003 - recording reference). The right hand column shows the codes assigned against the text. Changes have been made to protect the identity of the interviewee.

Transcript: Interview with T003

Six: Female (Libyan teacher of English- age: 23)

School: Girls Secondary School in Sabratha city, Libya.

Year of teaching: Year One

Teaching experiences: 2 years

Type of interview: Semi-structure Interview.

Date: 18/12/2013

Hello! My name is Suhyla Elarbash. I am conducting research that aims to investigate how the teaching of Western culture is incorporated into the English textbooks and classrooms in Libyan secondary schools. I want to ask you several questions about your perspectives on: defining culture; your goals and EFL textbook; culture teaching in the Libyan classroom; the role of social factors (e.g., family, teachers, friends.... etc.) in teaching and learning about Western cultures; and finally the metaphors of culture.

A: OK. I understood.

Q: Lets start.

A: OK

Transcript	Coded
<p>Q: How do you generally define the term ‘culture’?</p> <p><i>A: Eh, in my opinion, culture is a country where people live safely, democracy, comfortably and far from war. Culture also includes everything in our life like religions, traditions, values, a way of life, habits, festivals and many other aspects. Also, every society has own culture, for example, Libyan culture has it is own law, rules, belief, social values and way of life. Ermm, culture is learned. Therefore, culture should be taught in EFL classroom. We cannot teach English without its culture. We should know how its people behave, speak and eat to reduce difficulties when we communicate with those people.</i></p>	<p>Defining culture based on people’s experiences in their own culture. It seems that the current civil war in Libya broke out 2011 impacted on teacher’s views when defining culture.</p> <p>- Defining culture based on the particular way in which people live life in their native culture.</p> <p>Culture was defined by listing its various elements but it emphasized more on the aspects that related to small ‘c’ culture not to aspects of big ‘C’ culture.</p> <p>- Culture and language are interrelated and cannot be separated.</p>
<p>Q: I see. How do you define your own Libyan culture?</p> <p><i>A: Libya is an Arab and Islamic culture. Our ethnic groups are Barber and Arab. We have an unshakeable belief in the Islamic religion. It strongly affects our behaviour and communication. The main characteristics of the Libyan culture are social ones focused on the importance of a harmonious atmosphere, hospitality and maintaining relationships. However, the Libyan culture seems to be a strict culture especially in terms of communication between different genders in social settings: males and females who are not relatives. Also my culture is one of an undeveloped country unlike Western countries.</i></p>	<p>- Libya is a conservative, Islamic and traditional country influence individuals’ views, behaviour and communication.</p> <p>- Libyan culture characterized by masculinity, collectivism and generosity.</p> <p>- Libya is developing country.</p>
<p>Q. What do you understand by the term ‘Western cultures’?</p> <p><i>A: Western cultures are in non-Islamic countries that speak English as a native</i></p>	<p>- Western cultures perceived as the native-English speaking countries:</p> <p><i>US, UK, Canada and Australia.</i></p>

<p><i>language such as the US, UK, Canada and Australia. They are modern and developed countries, e.g., in technology. They are democratic and have high living standards. Their strict laws play an important role in organising their society. They respect human rights. They are the most superior countries in the world, scientifically and economically.</i></p>	<ul style="list-style-type: none"> - Western cultures are characterized by modernity, democracy, wealth, human rights, and modern technology.
<p>Q: Where do you perceive Western culture to be derived from, for example the UK, America, Canada, or Australia? A: All.</p> <p>Q: Why do you say that?</p> <p><i>A: Because they are well-known countries around the world and the term Western culture is very familiar to Libyan people. Libyan people always call these four countries as Western. Libyan people prefer to travel to these countries either to study or to work.</i></p>	<ul style="list-style-type: none"> - Western culture perceived as the cultures of the UK, America, Canada and Australia because they are the popular countries in the world and the term Western seems familiar to Libyan people. - These are the most visited countries by Libyan people.
<p>Q: Now let's talk about your English textbook. A: OK.</p> <p>Q: What are your opinions about the purpose of your EFL textbook? A: <i>My textbook mainly aims to teach three aspects of language namely, the four skills, vocabulary and grammar.</i></p> <p>Q: Why do you think your textbook focus on these aspects of Language? A: <i>Because these aspects are easy to teach and learn. They are the basics and the most important aspects in English language. They play the main role in developing and improving students' communication with other English speakers. Sometimes I feel that my textbooks are only designed to help students talk fluently in order to pass their exams with high scores.</i></p>	<ul style="list-style-type: none"> - The textbook mainly targets the linguistic aspects of language because they are easy to teach and learn and may help Libyan learners develop their language skills. - The EFL textbook was perceived to teach English only to help students to pass exams with perfect marks.

<p>Are you satisfied with the language input presented in your EFL textbook?</p> <p><i>A. Honestly, no. The book does not meet my students' interests, level and needs. Besides, most topics are limited and not useful. As a result, most Libyan students leave secondary schools with under-developed language skills.</i></p> <p>Q: What about the content to help teach culture?</p> <p><i>A: The textbooks pay very little attention to teaching cultures. The book emphasizes mostly on teaching language.</i></p>	<ul style="list-style-type: none"> - The contents of the textbook were not carefully prepared to meet students' interest, level and needs as well as the topics were simple and superficial which impacts on the performance of students at university negatively. - Teaching culture is not the main goal of teaching English in textbooks.
<p>Q: I see. Do you think your textbook teaches Western cultures successfully?</p> <p><i>A: No, no.</i></p> <p>Q: Why do you think that?</p> <p><i>A. Ermm I think it's because these cultures are not Muslim and aspects of their cultural go against ours. This may impact negatively on my students' behaviour, beliefs or traditions. Also, learning cultural behaviours is not easy for students who are not good English speakers. To teach culture, students should have a reasonable level of English.</i></p> <p>Please can you tell me about the content relating to Western cultures in the English textbook you use?</p> <p><i>A. Yes of course. The book mentions the UK culture a little bit and Australia. The information provided about these countries is limited, oversimplified and short. The cultural information was in the form of images.</i></p>	<ul style="list-style-type: none"> - Libyan EFL textbook (year one) was perceived to be communicative and linguistic but not cultural for two main reasons: feeling afraid of losing students' own cultural identity and it is inappropriate for students who have low English proficiency. - The textbook mentioned superficially to two countries only: UK, and Australia but other countries such as Canadian or US were not mentioned in the book. - The information that provided about the UK and Australia was perceived as scant and sparse. - The cultural knowledge presented in the form of pictures in textbook. - Examples of cultural lessons: <i>London Eye in the UK and weather in Sydney.</i>
<p>Q: Can you give me an example, please?</p> <p><i>A: Yes, sure. I remember I taught a lesson about popular places in some countries and one of the places was a picture of the London Eye in the UK and another lesson was talking about the weather in Sydney.</i></p>	

<p>In your opinion, which cultures do you think your English textbook teaches: local culture (Libyan culture), cultures of English-speaking people (UK, USA, Australia and Canada) or international cultures (e.g. Chinese, Egypt, Turkey, Korea or Mexico)?</p>	<p>- Textbook was not perceived to be biased towards any type of culture (Western cultures, Libyan culture or international cultures).</p>
<p><i>A: My English textbook has not focused on a particular culture. It mentions to different cultures such as Rome, Madrid, Libya, London and Dubai but very superficially.</i></p> <p>Q: I see. Have you tried to integrate Western cultures and teach theses in your class even if your textbooks do not include theses topics?</p> <p><i>A: Definitely no.</i></p> <p>Q: Why not?</p> <p><i>A: Because I do not have the time or space to integrate Western cultures because the textbook contents are already overloaded. My textbook has a lot of content and I have to finish it before the final national test. Also, I feel that I have not the ability to teach Western cultures because I do not have sufficient knowledge about how to teach these cultures effectively. This is because I have never attended training programs for teaching western cultures.</i></p>	<p>- Did not try to integrate additional materials of western cultures alongside textbook.</p> <p>- Reasons are:</p> <ol style="list-style-type: none"> 1. Limited time and space owing to overcrowded curriculum 2. Lack of cultural training
<p>Q: I understand. What are your perceptions and attitudes toward teaching Western cultures in your EFL classroom and textbook?</p> <p><i>A: I have a really positive attitude toward teaching Western cultures.</i></p> <p>Q: Please can you tell me why?</p> <p><i>A: Our popular Arabic proverb says “ask for the knowledge that would be useful to you, would keep you from harm and shame, then elevate you”. Accordingly, I believe that teaching Western cultures is important and useful for students to increase their cultural knowledge in order not to face difficulties during communication in</i></p>	<p>- Reflecting positive reactions towards the integration of Western cultures in FL teaching.</p> <p>- Important, useful and necessary for students to develop their language skills.</p> <p>- The unstable situation in Libya influence teacher’s views.</p> <p>- Teaching positive aspects of Western cultures in detail.</p> <p>- Teach the aspects that do not</p>

<p><i>Western cultural settings. Language and culture should be taught together. My students need to learn culture to improve their language skills. Teaching culture is also necessary for students who want to travel to Western countries either to emigrate or study. The majority of my students wish to travel abroad to escape from the civil war in Libya. They are looking for safe place to build a good life for their future. It is very important to be aware of how Western people behave when talking or eating. Students can learn from the positive aspects of western cultures, so, teachers should teach them, such as ‘education and health care system’; ‘politeness’; ‘strict laws’ and ‘punctuality’. We can teach the aspects that can help to develop Libyan society. Teachers should also warn students about the aspects that go against Libyan culture such as illegal sexual relationships, uh illegal intimate relationships, uh weak family values, going to bars, and also drinking alcohol. The teacher can only give students superficial information because it is prohibited in law to teach these cultures as well as it may have an affect on the students’ cultural identity.</i></p>	<p>match with Libyan cultural superficially.</p> <ul style="list-style-type: none"> - Teaching perceived negative aspects may affect students’ behaviour and belief. - Teaching the perceived negative aspects is not allowed by law.
<p>Q: Please can you describe teaching Western cultures using your own metaphors?</p> <p>A: Yes I can. Errm teaching Western culture is like watching TV because it cultivates my students and I. Also, my culture is like a set of keys because they will help learners to open all the doors and achieve their wishes and desires.</p> <p>Q: Interesting. Do you think teaching</p>	<ul style="list-style-type: none"> - Metaphorical perceptions about teaching culture is positive. - The metaphors generally indicated the importance of teaching culture in EFL classroom.

<p>Libyan culture alongside Western cultures in English textbooks is essential?</p> <p><i>A: Yes. It is very necessary to teach Libyan culture in the textbooks or class because this will help to avoid misunderstanding and maintain students' own cultural identity.</i></p>	<ul style="list-style-type: none"> - Western and Libyan cultures should be taught together. - May lead to common tolerance and understanding.
<p>Q: Which culture do you perceive is essential to incorporate while teaching English in classrooms?</p> <p><i>A: We need to teach students about all Western countries that speak English as a native language. It is important for students because English is a global language, so, teaching Western culture will develop students' language skills.</i></p>	<ul style="list-style-type: none"> - In favour of teaching mostly about native English-speaking cultures including British, American, Canadian and Australian cultures. - English is a lingua franca.
<p>Q: I see. What are the social factor or factors, for example the teacher, family, religion and tradition, that play an important role in increasing your students' motivation and interest in learning western and Libyan cultures?</p> <p><i>A: My colleague is a teacher of English. She affects me more than other people do because she is the nearest person to me - the closest. She often encourages me to teach my students about Western cultures like Britain and America. She always told me to not only teach from the textbooks, because current textbooks of English are not suited to the level of high school students. However, due to limited time, I could not integrate Western cultures besides the content of the textbook.</i></p> <p>Q: Are there any other social factors</p>	<ul style="list-style-type: none"> - Teacher's colleagues and father were also said to be very influential. - Shaping her attitudes positively. - Providing encouragement and advice through positive messages. - The degree of closeness and the level of trust are important.

that influence learning about Western or Libyan cultures?

A: Yes. My father. He always encourages and praises me. He really influenced me because I like him and trust him. He studied for his Masters and PhD in the USA and he likes the culture of America, its people, its laws and its education and health care systems. He always encourages me to teach some aspects of Western cultures. He always advises me to work hard to help my students improving their language skills.

Q: OK. Is there anyone that says teaching Western cultures is unnecessary or a waste of time, or that English is the language of non-Muslims?

A: Yes. My sister.

Q: What did she say?

A: She said that teaching students about Arab cultures, mainly Libyan cultures, is better than teaching about western cultures. She thought western cultures is hard to teach and as it is not a Muslim culture it will definitely influence on our identity. This did not affect my willingness to teach western cultures or hate these cultures.

Q: I see. Regarding classroom activities, did you use classroom activities to teach Western cultures?

A: Actually, no.

Q: Why?

A: Because I have no time to use some activities because of the overloaded curriculum. Also, my school does not provide any aids like visual or audio aids to teach English and its culture. I believe that providing different classroom activities is valuable to attract students' attention, increase their interest in learning about Western cultures and improve their language skills.

- Negative messages such as it is hard and harmful did not affect teacher's attitude negatively.
- The negative effect is ignored.

- No
- Reasons: Limited time because overloaded syllabus and lack of school facilities.

<p>Q: I see. Is there anything else would you like to add. I think our time is already over.</p> <p><i>A: No</i></p> <p>Q: Are you sure?</p>	
<p>A: Yes.</p> <p>Q: Thank you very much for the time you spent and for the enthusiastic discussion and brilliant ideas. Thanks a lot.</p> <p><i>A: You're welcome.</i></p> <p>(End of T003)</p>	

APPENDIX 8: REVIEW OF NUMBER OF INTERVIEWS USED IN DIVERSE METHODOLOGY

Title of the Study and Bibliography	Article/ Thesis	Methods Employed	Number of interviews	Rationale
Jiang (2010) <i>"The Role of College English Textbooks in the Teaching of Culture in China"</i>	Thesis	Questionnaire and interview.	23 Chinese teachers of English	No reason giving
Gonen and Saglam (2012) <i>"Teaching culture in the FL classroom: teachers' perspectives"</i>	Article	Questionnaire and follow-up semi-structured interviews	10 teachers 5 of the participants were ELT graduates and 5 were non-ELT graduates	To gain rich data that was not garnered through the questionnaires.
Al-nouh (2008) <i>"Are kuwaiti primary EFL teachers implementing a CLT-based learner-centred method in their classrooms?"</i>	Thesis	Questionnaire, interviews and classroom observation	23 kuwaiti EFL primary school Teachers	To give examples or explanations to support the discussion of the quantitative data.
Ying Lu (2006) <i>"Developing an intercultural English curriculum of university level in Taiwan".</i>	Article	Questionnaire, semi-structured interviews and written assignments	25 students	To attain highly personalized data
Shihiba (2011) <i>"An Investigation of Libyan EFL Teachers' Conceptions of The Communicative Learner-Centred Approach in Relation to Their Implementation of an English Language Curriculum Innovation in Secondary Schools"</i>	Thesis	Questionnaire and semi-structured interview	20 teachers of EFL at secondary schools	No reasons giving
Lessard-Clouston (1996) <i>"Chinses teachers' view of culture in their EFL learning and teaching"</i>	Article	Interview	16 teachers	No explanation
Dafei (2007) <i>"An exploration of the relationship between learner autonomy and</i>	Article	Questionnaire and interview	10 teachers	No reasons given

English Proficiency”				
Al-Jarf (2007) “Online instruction and creative writing by Saudi EFL freshman students”	Article	Interview	38 student	No explanation
Wang (2007) “The addition of an affect test and self-assessment into ESL writing assessment: Process and effect. A Case study in a non-English major postgraduate ESL writing class”	Article	Questionnaire and interview	41 students	No reasons given
Altun (2013) “Exploring the effects of classroom culture on Primary Pre-Service Teachers’ Professional Development”	Article	Questionnaire and interview	15 students	No explanation given
Çetinkaya and Çelik (2013) “Perceptions of Turkish EFL Teacher Candidates on their Level of Intercultural Competence”	Article	Questionnaire and interview	15 students	No reasons
Gebhard (2013) “EFL learners studying abroad: Challenges and Strategies”	Article	Interviews, written narratives, and observation	46 students	No reasons given
Hu (2008) “Teaching English the Lingua Franca of Asian Interview and Observation Study of English Reading Instruction in Three Beijing Public Elementary Schools”	Thesis	Semi-structured interview, field observation, and documents	11 English teachers in three elementary schools in China	No explanation

APPENDIX 9: TEACHERS AND STUDENTS' INTERVIEWS SCHEDULE

n.	Time	Name of Teacher	School Name	Time	Name of Students	School Name
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						
11						
12						
13						
14						
15						
16						
17						
18						
19						
20						

APPENDIX 10: TEACHER AND STUDENTS INTERVIEWS’ CHARACTERISTICS

A: Teacher interviews’ Characteristics

Recording References	Sex		Age	Name of city	Teaching Level			Teaching Experience	Recording / language
	F	M			Year One (general)	Year Two (Literary)	Year Two (Scientifics)		
T001	F		24	Subratha	Year 1			2	Recording/ Arabic
T002		M	30	Subratha	Year 1			4	Recording/ Arabic
T003	F		23	Subratha	Year 1			2	Recorder/ Arabic
T004	F		46	Subratha			Year 2 Literary	21	Recorder/ Arabic
T005		M	40	Subratha	Year 1			14	Recorder/ Arabic
T006	F		25	Surman		Year 2 Literary		2	Recorder/ Arabic
T007	F		29	Surman	Year 1			4	Recorder/ Arabic
T008	F		26	Surman			Year 2 Literary	3	Recorder/ Arabic
T009	F		27	Surman		Year 2 Literary		5	Recorder/ Arabic
T010	F		33	Algelat	Year 1			4	Recorder/ Arabic
T011	F		23	Algelat		Year 2 Literary		1	Recorder/ Arabic
T012		M	24	Agelat			Year 2 Literary	3	Recorder/ Arabic
T013	F		25	Algelat	Year 1			3	Recorder/ Arabic
T014	F		29	Algelat		Year 2		5	Recorder/

					Literary			Arabic
T015	F	39	Zawia	Year 1			13	Recorder/ Arabic
T016	F	31	Zawia			Year 2 Literary	7	Recorder/ Arabic
T017	M	43	Zawia	Year 1			16	Recorder/ Arabic
T018	F	26	Zawia		Year 2 Literary		4	Recorder/ Arabic
T019	F	41	AlZawis			Year 2 Literary	15	Recorder/ Arabic
T020	F	36	Zawia	Year 1			10	Recorder/ Arabic

B: Students' interviews characteristics

Recording References	Sex		Age	Name of city	Class Name			Recording / Language
	M	F			Year One (general)	Year Two (Literary)	Second year (Scientific)	
001		F	16	Subratha	Year 1			Recorder / Arabic
002	M		15	Subratha		Year 2 Literary		Recorder / Arabic
003		F	16	Subratha	Year 1			Recorder / Arabic
004	M		16	subratha		Year 2 Literary		Recorder / Arabic
005		F	17	subratha			Year 2 Scientific	Recorder / Arabic
006	M		18	Surman	Year 1			Recorder / Arabic
007		F	15	Surman		Year 2 Literary		Recorder / Arabic
008		F	16	Surman			Year 2 Scientific	Recorder / Arabic
009		F	15	Surman	Year 1			Recorder / Arabic

010	M		17	Algelat	Year 1			Recorder / Arabic
011		F	18	Algelat			Year 2 Scientific	Recorder / Arabic
012		F	15	Algelat			Year 2 Scientific	Recorder / Arabic
013		F	16	Algelat	Year 1			Recorder / Arabic
014		F	17	Algelat	Year 1			Recorder / Arabic
015	M		14	Zawia		Year 2 Literary		Recorder / Arabic
016	M		15	Zawia	Year 1			Recorder / Arabic
017		F	16	Zawia			Year 2 Scientific	Recorder / Arabic
018	M		18	Zawia		Year 2 Literary		Recorder / Arabic
019		F	17	Zawia	Year 1			Recorder / Arabic
020		F	14	Zawia	Year 1			Recorder / Arabic

APPENDIX 11: NAME OF SECONDARY SCHOOLS THAT PARTICIPATED IN THE CURRENT RESEARCH

N.	Schools Name	City
1	Al-Shbeika Secondary School	Agelat
2	Ras Yousif Secondary School	Agelat
3	17 th Feburary Secondary School	Agelat
4	Al-Jadida Secondary School	Agelat
5	Al-Entisar Secondary School	Agelat
6	Gurthabia School Secondary School	Sabratha
7	Tileel Secondary School	Sabratha
8	Dahman Secondary School	Sabratha
9	Al-Wadi Secondary School	Sabratha
10	Sabratha Girls Secondary School	Sabratha
11	Adeia Secondary School	Zawia
12	Suhada Azawia Secondary School	Zawia
13	Asalam Secondary School	Zawia
14	Alquds Secondary School	Zawia
15	Alfasi Secondary School	Zawia
16	Abo-Baker Alsediq Secondary School	Surman
17	Etaf Secondary School	Surman
18	Ben Jaber Secondary School	Surman
19	Southern Surman Secondary School	Surman
20	Suhada Surman Secondary School	Surman

Source: https://drive.google.com/file/d/1LmO_y1bHVHhh-STYveeGRNmdn4cBzwRY/view

APPENDIX 12: CONSENT FORM (ENGLISH VERSION)

Dear participant,

My name is Suhyla Elarbash, a PhD research student at De Montfort University, UK. My research is entitled "The Place of Westerns Culture in the Learning and Teaching of EFL in Libyan Secondary School Education". This research project aims to investigate EFL teachers' and students' perceptions about teaching and learning Western cultures in Libyan secondary schools. For this purpose, two data collection methods: Questionnaires and semi-structures interviews will be used in this study.

Issue	Respondent's initial
I have read the information presented in the information letter about the study "An Investigation into the Integration of Western cultures in Libyan Secondary School English Textbooks".	
I understand the purpose of the study and what I am being asked to do.	
I am also aware that excerpts from the interview may be included in publications to come from this research. Any data used will be kept anonymous.	
I have had the opportunity to ask any questions related to this study by contacting the researcher at any time by phone or e-mail to receive satisfactory answers to my questions, and any additional details I wanted.	
I give permission for the interview to be recorded using audio recording equipment.	
I have been offered an Arabic version of both the questionnaire and the information letter	
I understand that my participation is voluntary and that I am free to withdraw at any time without giving a reason and that my withdrawal will not jeopardise me in any way.	
I understand that the researcher will hold all information and data collected securely and in confidence.	
I understand that all efforts will be made to ensure that I cannot be identified as a participant in the study (except as might be required by law) and I give permission for the researcher to hold relevant personal data.	
I give consent for the information collected to be included in a university thesis.	

If you agree to participate in the interview/ questionnaire and interview please, give your personal details below:

Name:.....

Level and School name:.....

Mobile number:.....

SIGNATURE:.....

If you have any queries or complaints, you can contact the researcher for at any time by below phone or e-mail:

Name: Suhyla Elarbash Email: akram_dkhila@yahoo.com and Tel, 0021891380221

APPENDIX 13: CONSENT FORM (ARABIC VERSION)

الموافقة على المشاركة في الاستبيان والمقابلة

Consent form (Arabic version)

عزيزي المشارك،

تحية طيبة وبعد،

أنا اسمي سهيلة الأريش طالبة دكتوراه بجامعة دي مونت فورت بالمملكة المتحدة. بعني بعنوان "التحقق من دمج الثقافات الإنجليزية في الكتب الإنجليزية للمدارس الثانوية في ليبيا". يهدف هذا المشروع البحثي للتحقيق في الوعي وممارسات التدريس للثقافات الإنجليزية المستخدمة في الكتب المدرسية للغة الإنجليزية في المدارس الثانوية في ليبيا. لهذا الغرض، أرغب في جمع البيانات بالاعتماد على طريقتين من أدوات البحث كالمقابلات والمقابلات (الحوارات المباشرة)

المسألة	المجيب
لقد قرأت المعلومات الواردة في رسالة المعلومات حول البحث بعنوان "التحقق من دمج الثقافات الأجنبية بالكتب الإنجليزية للمدارس الثانوية في ليبيا".	
فهمت الهدف من هذه الدراسة وما يتطلبه مني القيام به.	
أيضا أنا على علم بأن مقتطفات من المقابلة (الحوارات الشخصية) يمكن أن تدرج في المنشورات المأخوذة من هذا البحث. سيتم الاحتفاظ بكل البيانات المستخدمة من غير ذكر الأسماء	
قد أتاحت لي الفرصة لطرح أي أسئلة تتعلق بهذه الدراسة عن طريق الاتصال بالباحث في أي وقت عن طريق الهاتف أو البريد الإلكتروني لتلقي أجوبة شافية لأستلتي، وأية تفاصيل إضافية إذا أردت	
أعطي الإذن ليتم تسجيل المقابلة باستخدام أجهزة تسجيل الصوت	
لقد تم عرض نسخة عربية من كل من الاستبيان ورسالة المعلومات	
أنا أفهم أن مشاركتي تطوعية وأتني املك الحرية في الانسحاب في أي وقت دون إعطاء سبب وأن انسحابي لن يعرضني للخطر بأي شكل من الأشكال	
أنا مقتنع بأن الباحث سوف يضع جميع المعلومات والبيانات التي تم جمعها بشكل آمن وبنقطة	
أنا أفهم أنه سيتم بذل كل الجهود لضمان أن لا أكون متضمنا في الدراسة (باستثناء ما قد يكون مطلوبا من قبل القانون) وأعطي الإذن للباحث اخذ البيانات الشخصية ذات الصلة بالموضوع.	
أعطي الموافقة على البيانات التي تم جمعها ليتم تضمينها في الأطروحة الجامعية.	

إذا كنت توافق على المشاركة في المقابلة / أو الاستبيان والمقابلة يرجى إعطاء التفاصيل الشخصية الخاصة بك أدناه:

الاسم:
 المسنة الدراسية واسم المدرسة:
 رقم الجوال: 092289132

التوقيع:
 إذا كان لديك أي استفسارات أو شكوك، يمكنك الاتصال بالباحثة في أي وقت بالهاتف أو البريد الإلكتروني:

الاسم: سهيلة الأريش

البريد الإلكتروني:

Akram_dkhila@yahoo.com

رقم الجوال: 00218913802214

APPENDIX 14: PARENTS' CONSENT FORM (ENGLISH VERSION)

De Montfort University, Leicester, UK,

[Research Study (PhD), Linguistics]

Parents' Consent Form (English version)

Dear parents,

My name is Suhyla Elarbash, a PhD research student at De Montfort University, UK. My research is entitled "The Place of Westerns Culture in the Learning and Teaching of EFL in Libyan Secondary School Education". This research project aims to investigate EFL teachers' and students' perceptions about teaching and learning Western cultures in Libyan secondary schools. For this purpose, two data collection methods: Questionnaires and semi-structures interviews will be used in this study. I would like to invite your children who are students in secondary schools to kindly participate in my study. Audio recorder will use during interviews but I assure that all information that your children provide will keep in a secure place and will not be disclosed to any person. The anonymity and privacy of your children in the research process will be respected. Your children are voluntary and they can withdraw at anytime without giving reasons.

If you agree to let you children to participate in the interview/ questionnaire and interview please, give your personal details below:

Name:.....

Level and School name:.....

Mobile number:.....

Signature:.....

If you have any queries or complaints, you can contact the researcher for at any time by below phone or e-mail:

Name: Suhyla Elarbash Email: akram_dkhila@yahoo.com and Tel:00218913802214

SIGNATURE:.....

APPENDIX 15: PARENTS' CONSENT FORM (ARABIC VERSION)

Appendix: 5

Parents' consent form

طلب الموافقة للاباء علي المشاركة في الاستبيان والمقابلة

(Arabic version)

أعزائي الاباء،

تحية طيبة وبعد،

أنا اسمي سميلا الاريش طالبة درجة دكتوراه بجامعة دي مونت فورت بالمملكة المتحدة. بحثي بعنوان "التحقق من دمج الثقافات الإنجليزية في الكتب الإنجليزية للمدارس الثانوية في ليبيا". يهدف هذا المشروع البحثي للتحقيق في الوعي وممارسات التدريس لثقافات الإنجليزية المستخدمة في الكتب المدرسية للغة الإنجليزية في المدارس الثانوية في ليبيا. لهذا الغرض، أرغب في جمع البيانات بالاعتماد علي طريقتين من ادوات البحث كاستبيانات والمقابلات (الحوارات المباشرة). أود أن أدعو أطفالكم الذين هم طلاب في المدارس الثانوية للمشاركة في بحثي. مسجل الصوت سوف تستخدم خلال المقابلات لكن أود أن أؤكد أن جميع المعلومات التي يوفرها أطفالكم سوف تبقى في مكان آمن ولن يتم الكشف عنها لأي شخص. سيتم احترام عدم الكشف عن هويتهم وخصوصيتهم عندما يشاركون في عملية البحث. أطفالكم سوف يكونوا متطوعين ويمكنهم أن ينسحبوا في أي وقت دون اعطاء الأسباب.

إذا كنت توافق على مشاركة أبنائك في المقابلة / الاستبيان والمقابلة

يرجى إعطاء التفاصيل الشخصية الخاصة بك أنهاء"

الاسم: محمد هادي

اسم المدرسة: الزيتون

رقم الجوال: 0912163231

التوقيع: 30

إذا كان لديك أي استفسارات أو شكوى، يمكنك الاتصال بالباحثة في أي وقت بالهاتف أو بالبريد الإلكتروني:

الاسم: سميلا الاريش

البريد الإلكتروني:

akram_dkhila@yahoo.com

هاتف: 00218913802214

APPENDIX 16: ETHICAL APPROVAL



HLS FREC Ref: 1074

10th May 2013

Suhyla Salem Elarbash
PhD Candidate

Dear Suhyla,

Re: Ethics application – The Awareness of the Integration of Intercultural Communication in English Textbooks for Libyan Secondary Schools (ref: 1074)

I am writing regarding your application for ethical approval for a research project titled to the above project. This project has been reviewed in accordance with the Operational Procedures for De Montfort University Faculty of Health and Life Sciences Research Ethics Committee. These procedures are available from the Faculty Research and Commercial Office upon your request.

I am pleased to inform you that ethical approval has been granted by Chair's Action for your application. This will be reported at the next Faculty Research Committee, which is being held on 20th June 2013.

Should there be any amendments to the research methods or persons involved with this project you must notify the Chair of the Faculty Research Ethics Committee immediately in writing. Serious or adverse events related to the conduct of the study need to be reported immediately to your Supervisor and the Chair of this Committee.

The Faculty Research Ethics Committee should be notified by e-mail to HLSFRO@dmu.ac.uk when your research project has been completed.

Yours sincerely,

A handwritten signature in black ink, appearing to read "Judith Tanner", written over a horizontal line.

Professor Judith Tanner
Chair
Faculty of Health and Life Sciences
Research Ethics Committee

APPENDIX 17: SUPERVISOR'S LETTER FOR DATA COLLECTION



Supervisor's Letter for Data Collection

Ministry of Higher Education and Scientific Research
Libyan Embassy - Cultural Attaché
London, United Kingdom

30th October 2013

To whom it may concern,

This is to certify that Mrs Suhyla Salem El-Arbash (Student number: p10469575) is registered as a full-time Ph.D. student in the Centre for Intercultural Research in Communication and Learning (CIRCL) - Faculty of Health and Life Sciences, De Montfort University. She will collect her data in Libyan Secondary Schools during the period from 20th Dec 2013 to 15th March 2014. I hope you are able to grant and aid her for her PhD data collection which will facilitate a better learning and teaching of English for school students and teachers in Libya.

Please do not hesitate to contact me if you need further information.

A handwritten signature in blue ink, appearing to read "Jin Lixian".

Signed by

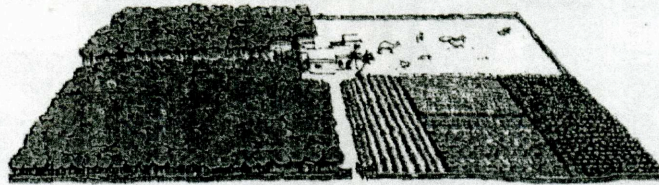
Prof. Lixian Jin
Director Centre for Intercultural Research in Communication and Learning (CIRCL)
Chair of Linguistics & Intercultural Learning Speech & Language Therapy
School of Allied Health Sciences
Faculty of Health and Life Sciences
De Montfort University
EM8.14 Edith Murphy House
Leicester LE1 9BH, UK

APPENDIX 18: LIBYAN EMBASSY'S LETTER FOR DATA COLLECTION
(ARABIC VERSION)

Cultural Attaché - London		الملحقية الثقافية - لندن
Libyan Embassy		سفارة ليبيا
وزارة التعليم العالي والبحث العلمي Ministry of Higher Education & Scientific Research		
التاريخ : 24-01-2013	الرقم الاشاري : 2013-01-6728	
رقم الملف : 5983	رقم قرار الإيفاد :	
01/03/2012 : بداية الصرف	28/02/2015 : نهاية الصرف	اسم الطالب : سهيلة سالم محمد الاريش
36 : اشهر المنحة		الدرجة العلمية : دكتورة
		التخصص : لغة انجليزية
السيد / مدير إدارة البعثات الدراسية		
بعد التتية ،،،		
الموضوع / دراسة حقلية		
تقدمت إلينا المعنية بطلب لموافقتكم على إجراء دراسة حقلية في ليبيا وذلك لجمع بعض البيانات و المعلومات المتعلقة بدراساتها ، حسب رسالة الاستاذ المشرف المرفقة.		
الرجاء موافقتنا بالخصوص.		
شاكرين حسن تعاونكم معنا.		
والسلام عليكم ورحمة الله وبركاته ،،،		
		
د. محمد الباسط قبور		
المستشار الثقافي		
Printed On: 24/01/2013		Printed By: FA042
61-62 Ennismore Gardens, London, SW7 1NH T: +44(0)20 3006 9891 F: +44(0)20 7581 2393 W: culturalaffairs.libyanembassy.org		

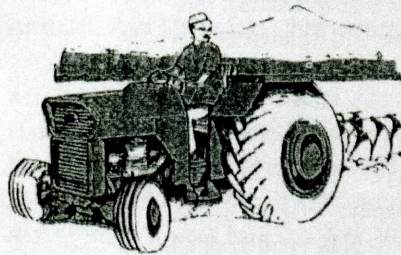
APPENDIX 19: LIVING ENGLISH FOR LIBYA (OLD EFL TEXTBOOK)

LESSON TWO



- A. Ahmad's father, Mr. Fellaḥ, is a farmer. His farm is not big. But it is not small, either. He likes his farm very much. He always says, "My farm is part of me!" From an airplane the farm looks like this:

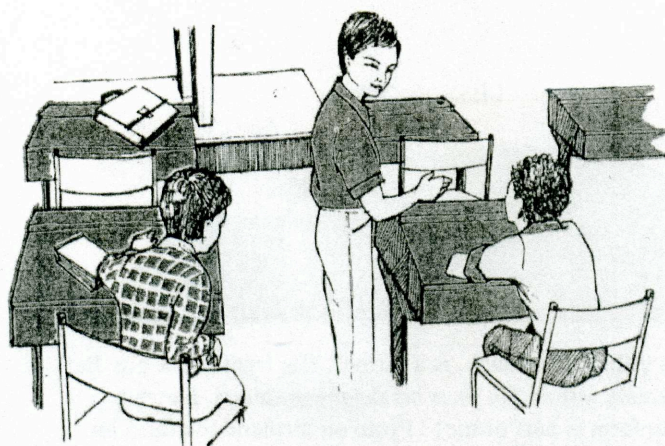
The big part of the farm is for trees. The other two parts are for animals and wheat and barley. Mr. Fellaḥ grows some vegetables, too. Potatoes, onions and carrots are vegetables.



- B. Mr. Fellaḥ works hard. Only his wife and children help him. But he has machines. Machines can help farmers very much. Look at Mr. Fellaḥ. What is he doing? He is working. He is driving

a tractor. The tractor is pulling a plough. What does the plough do to the earth? It cuts the earth, and it turns it over.

Mr. Fellaḥ's machines always run well. Why do his machines always run well? Because he always cleans them. He always oils them, too.

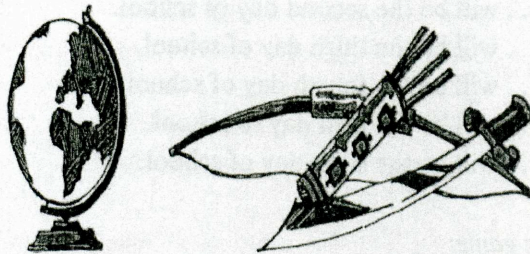
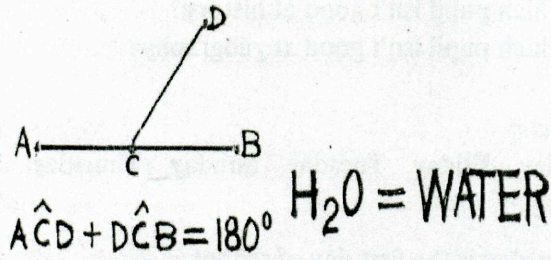


- C. AHMAD: Here we are in school again!
ALI: Yes, and we feel fresh and happy.
HANI: We're in Class Two this year. I hope our English lessons will be interesting this year.
WAFI: I hope our Arabic lessons will be interesting, too.
AHMAD: And I hope our other lessons will be interesting.
- D. ALI: I'm not good at maths!
HANI: And I'm not good at science!
WAFI: And I'm not good at history!
AHMAD: And I'm not good at geography!
ALI: We'll work hard this year. We'll be good at all our lessons.
AHMAD: We have two new teachers this year. One comes from Derna. The other comes from Sebha. I hope they'll be nice teachers.

Wafi: I hope so. Nice teachers give interesting lessons.

They'll = They will

E. What's his lesson?



F. Answer these questions:

1. What does Mr. Fella always say?
2. Why does he say so?
3. Which part of the farm is for trees?
4. What vegetables does he grow?
5. Is a peach a vegetable or fruit?
6. Does Mr. Fella work hard?
7. Who helps him on the farm?
8. Why do his machines always run well?
9. What does a plough do to the earth?
10. What day of school is it?
11. How do the pupils feel?

APPENDIX 20: ENGLISH FOR LIBYA (CURRENT EFL TEXTBOOKS)

A: Year One Textbook

Course Summary			
	Reading	Vocabulary	Grammar
Unit 1 Global village	Informative articles: the story of telecommunications (Reading for gist and detail)	Telecommunication Prefixes Time numbers	Comparison of adverbs
Unit 2 City life, Country life	TV discussion: where people live and want to live (Reading for detail)	Adjectives Irregular plural nouns Prepositions of time	(Not) as ... as, too (not) enough Present perfect + for/since
Unit 3 Emergency	Fax: the story of a rescue (Scanning for information)	Describing people, dates	When + past simple, past continuous, past continuous and past simple
Unit 4 Sports and culture	Informal letters: free-time interests (Comparing information)	Free-time interests Countries and nationalities	Will, won't, may Rules with if ... Zero conditionals Type I conditionals
Unit 5 Air sea	Textbook text and magazine articles: The Sinbad Project (Reading from different sources)	Types of ships and boats Prepositions of movement Phrases showing how many	In order to Unit phrases Much and many
Unit 6 Faraway places	Postcard: Ali's trip Informative article: Safety in the Sky (Extracting information from context)	Opposites Something, nothing Exciting/excited	Passive Passive with/without an agent
Unit 7 What a mess!	TV discussion: environmental problems and solutions (Reading for detail)	Environmental conditions Physical features Clothing	All of / most/all (of) the fish Defining relative clauses Subject and object clauses
Unit 8 Adventure holidays	Tourist brochures: adventure holidays Personal anecdotes: views of Viad Run (Interacting with a text)	Holidays and travel Cooking	Present tenses with future meanings The past with used to Non-defining relative clauses Subject and object clauses

Speaking	Writing	Listening	Pronunciation
Telling a story	Informal letter: telling a story	Describing an event: Following a story	/t/, d/, /æv/ and /dʌ/
Telling a life story	Narrative: telling one's own life story	Interviewing a footballer: Understanding a sequence of events	/k/, /ɜ:/, /e/ and /ɜ:/
Describing an accident	Report: describing an accident	Interviewing witnesses: Comparing versions of events	/ɪʃ/, /ɜ:/, /ɜ:/ and /ɜ:/
Inquiring and advising: Making arrangements	Informal letter: replying to a letter and describing one's own free-time interest	Pin conversations giving advice: Understanding outcomes	/t/, /n/, /ɜ:/ and /ɜ:/
Stating purpose: Telling a story and purpose: Planning a trip and purpose	Narrative: on account of actions	Radio interview: Following events of a story	/ɜ:/, /ɜ:/, /ɜ:/ and /ɜ:/
Describing a process: Narrating a piece of history: Narrating travel events past and future	Postcard: narrating travel events past and future	Informal discussion: Listening to take notes	/ɜ:/, /ɜ:/, /ɜ:/ and /ɜ:/
Identifying people	Expository text: explaining causes and effects	Pin conversations with different non-identities: Identifying people	/ɜ:/, /ɜ:/, /ɜ:/, /ɜ:/ and /ɜ:/
Advising, giving extra information: Planning a programme of visits	Informal letter: explaining a programme of visits	Informative talk about food: Listen to identify ingredients	/ɜ:/, /ɜ:/, /ɜ:/ and /ɜ:/

Lesson 5: Grammar: Understand and practise new grammar items

1. Comparative adjectives

A Look at the last sentence of the text on page 7. Which three words or phrases have a similar function?

B Think about the three words. Then complete the rule about how to form comparatives.

One-syllable adjectives such as _____ usually take *-er*.

Example: *kind* – *kinder*

Two-syllable _____ with *-y* such as _____ also usually take *-er* and the _____ changes to *-i*.

Example: *friendly* – *friendlier*

Other two-syllable adjectives and longer adjectives _____ take *more*.

Example: *peaceful* – _____ *peaceful*

Note: *good* – *better* *bad* – *worse*

C Now do Exercises A and B on Workbook pages 6–7.

2. Comparative adverbs

A Look at this extract from the text. Find and underline the comparative adverbs.

... television is changing more and more quickly. Other communications are also changing more rapidly than ever before.

B Now study the grammar reference.

Regular comparative adverbs like those above take *more* + (adjective) *-ly*

Examples: *quick* – *more quickly*

rapid – *more rapidly*

Use the rules for forming adverbs to complete these two:

happy – *more happ*_____

beautiful – *more beautifu*_____

The comparative adverbs of *fast*, *hard*, *well* and *badly* are the same as comparative adjectives. Write them below:

fast – *faster*

hard _____

well _____

badly _____



C Now do Exercises C and D on Workbook page 7.

Lesson 7: Writing: Write a postcard from abroad

1. Preparation for writing

- A** Look at these photos of different cities. Where do you think they are? Match the photos to these cities: Rome, Madrid, Cape Town, London, Athens, Dubai.



- B** What do you know about these places? Match the activities to the places.

- | | |
|---------------------------------------|--------------------------|
| 1. Go skiing on a man-made ski slope. | 3. Visit the London Eye. |
| 2. Watch flamenco dancing. | 4. See Roman ruins. |

- C** Imagine you are visiting family friends or relatives a long way from home. Choose one of the six cities above. Think of answers to these questions and make notes.

- | | |
|---|--------------------------------------|
| 1. Who are you staying with? | 6. What are you doing at the moment? |
| 2. Where do they live? | 7. What are your plans for tomorrow? |
| 3. When did you arrive? | 8. What photos have you taken? |
| 4. How did you get there (bus, plane, car, boat, taxi)? | 9. The rest of the holiday? |
| 5. What was the journey like? | 10. When will you return? |

2. Writing

- A** Write an e-mail to one of your friends or relatives at home. Tell them about your trip and the attached photos. Use the notes you made above.

- B** Exchange e-mails with another student. Read his or her e-mail and then write the reply.

- Thank him/her for the card.
- Say that you were pleased to hear about the trip.
- Comment on the photos.
- Tell him/her about what you are doing.
- Add anything else you think will interest your friend.

Lesson 6: Speaking: Suggesting and advising

- A** Work with a partner. Try to remember some of the sports and other activities from page 30. Make a list.

Suggestion and advice

When we want to make suggestions or give advice to people we use these forms:

I think you ought to ...

You should ...

You could ...

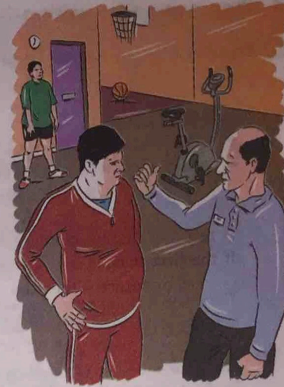
Why don't you ...?

Why not ...?

What about ...

We can also use sentences with *if*.

Example: *If you get some exercise, you'll lose weight.*



- B** Work with a partner. Act out a conversation at the Leisure Centre.

A: You are a new member. Inquire about activities.

B: You are the Leisure Centre manager. Advise about activities.

Begin like this:

Manager: Would you like to try an energetic activity or a ... ?

Member: I think I'd like to try ...

Manager: All right. Would you like to do a ... or an ... ?

Member: I'd prefer to do a ...

Manager: Right. Then why not try ... ? Or you could do Or ...

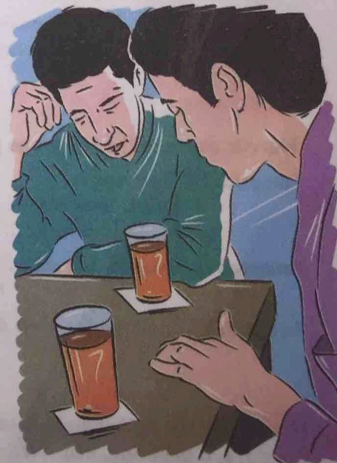
Member: Well, I'm interested in ...

Manager: Good. Then you ought to choose that!

What activity did your partner decide on?

- C** Look at the situations below. With a partner, take it in turns to ask for and give advice or make suggestions. Use the expressions above.

1. You have an exam tomorrow. It's a difficult subject and you are worried about it.
2. You want to buy a new mobile phone (or camera) but you don't know which one to buy.
3. Your younger brother sometimes misses school and goes to play with friends. Your parents don't know about it.
4. One of your friends always comes to your house to see you. You like her/him but you are often too busy and he/she takes up a lot of your time.
5. Your grandmother is ill in hospital. You want to see her but the hospital is 200 kilometres away.
6. You want to lose weight, but you don't like sport very much.



Unit 5

At sea

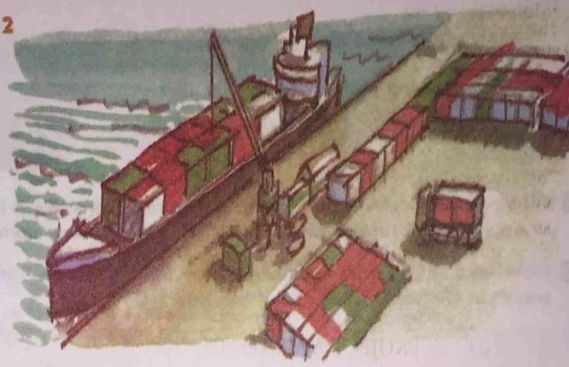
Lesson 1 & 2: Reading: Getting information from different texts

1. Before you read [Lesson 1]

1



2



A Work with a partner. Look at the two pictures 1 and 2 and answer the questions.

1. What kind of boats are 1 and 2? Choose from this list.

speedboat ferry fishing boat cruise ship yacht diving boat container ship

2. What is the difference between a boat and a ship?

3. What do people use these boats and ships for?

B Imagine you are a sailor. Discuss the following with a partner.

1. How is life different on a yacht and on a container ship?

2. Which is easier? Which is more interesting?

C Look at the three texts on the next page.

1. What kind of boat is shown in the pictures? Is it new or old?

2. Match the texts to the following: a newspaper, an encyclopaedia and a magazine.

2. While you read

A Read the three texts to find the following information:

1. Where did the *Sohar* sail from?

2. Where did it sail to? Show the route on the map.

B Now do Exercises A and B on Workbook page 33.

3. After you read [Lesson 2]

Now do Exercises C to F on Workbook pages 33–34.

INDEPENDENT LEARNING

Look in newspapers and magazines for pictures of interesting places around the world. Put them in your exercise book and write a sentence or two about them. Say why you would like to visit them.

Lesson 3: Vocabulary

A Start a list of words with prefixes as in the examples below.

Prefix	Examples	Prefix	Examples
inter-	intercity, interview	tele-	telescope, telephone
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

B Start a list of time expressions as in the examples below.

Time expressions

now

fifty years ago

C Vocabulary: collecting related words.

There are many related words in English. Complete the table with words from pages 6 and 7. They are all nouns, but the ones in column one describe things and the ones in column two describe people.

Thing	Person
rescue	_____
_____	reporter
village	_____
_____	messenger

Lesson 4: Language development

A Make pairs from the following adjectives and adverbs. Notice that the adverbs *good*, *fast* and *hard* don't follow the usual rules.

	Adjective	Adverb
1.	_____	well
2.	_____	angrily
3.	careful	_____
4.	_____	hard
5.	slow	_____

	Adjective	Adverb
6.	_____	fast
7.	lucky	_____
8.	dangerous	_____
9.	happy	_____
10.	_____	quickly

B. Year Two Textbook

Course Summary

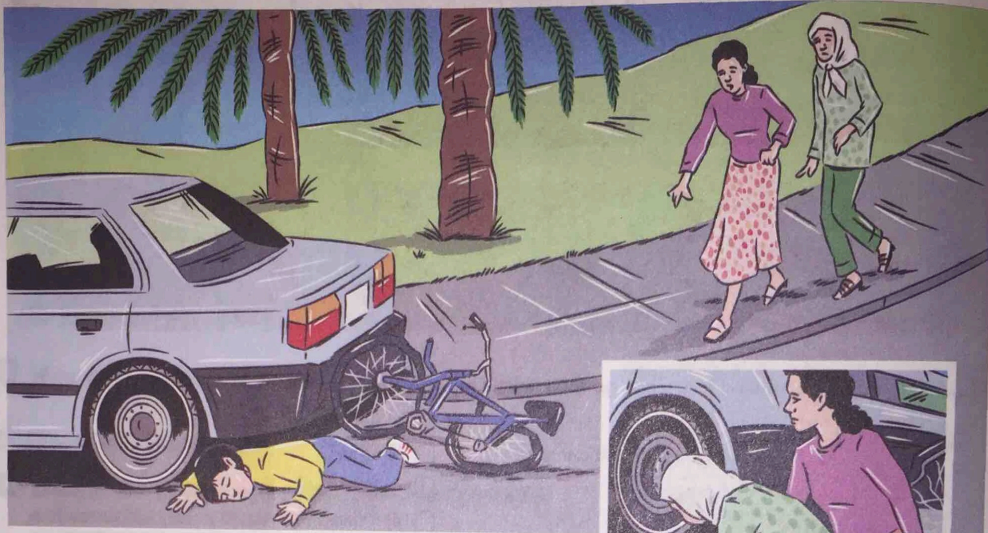
	Reading	Vocabulary	Grammar
	Two lessons	Three lessons	
Unit 1 Stories	Narrative: Crossing the Wadi.	Phrasal verbs 1.	The past perfect. Modal verbs in the past.
Unit 2 What's it like?	Informative article: Life on other planets?	Phrasal verbs 2.	Comparatives with much and many. Must, may, might and can't.
Unit 3 Dilemmas	Texts about philosophical, political and personal dilemmas.	Collocations.	Type 2 conditionals. Conditional sentences.
Unit 4 Changes	Article about Venice: The sinking city.	Phrasal verbs 3.	Continuous tenses. Present perfect continuous tenses.
Unit 5 Our culture	Extracts from an encyclopedia about Arab Culture.	Prepositional phrases.	Clauses with when, what and why. The future.
Unit 6 Experiments	Scientific experiments: Humour is good for you.	Verbs followed by -ing and to.	Reporting statements. Reporting requests and instructions.
Unit 7 Big projects	Informative text: The Aswan High Dam.	Describing dimensions of objects and volumes. Compound adjectives.	Active and passive voice. Past participles.
Unit 8 Questions	Conversations about a job interview.	The language of questions and job interviews.	Indirect questions. Reported questions.

Speaking	Writing	Listening	Specialization
One lesson	One lesson	One lesson	Four lessons
Responding to situations.	A story of emergencies.	Predicting the topic. Listening for key events.	Dangerous animals Treating snakebites Classification Famous doctors
Giving opinions.	Paragraphs with topic sentences.	Listening for key information.	Searching the skies The galaxy Earth and space quiz Famous astronauts
A debate.	Supporting your opinions.	Listening for detail.	Pollution and energy Links to Khadra Transport links The greenhouse effect
Talking about present actions.	E-mails.	Developing listening skills.	Computers Sub-science or science fiction? Changes in science Letter writing
Starting conversations.	Working from notes.	Identifying falling intonation.	Rocks Definitions Famous names in science Fossils
Apologizing, explaining and forgiving.	Summary writing.	Listening for key words and numbers.	Diseases Viruses and bacteria Fighting germs Staying healthy
Describing and identifying objects.	Sections of a report.	Listening to complete notes. Listening for the topic and main ideas.	Why do we need dams? Plastics Metals Properties of materials
Asking questions politely and responding.	Writing a report.	Listening in a conference setting.	A career in science Science at work Ask a scientist Job satisfaction

Lesson 7: Writing: Write a story

1. Preparation for writing

A Study the pictures. What do you think happened?



B Check that you know the meaning of these phrases.

unconscious (adj)	bleed (v)	breathe (v)
fall off (v)	run over (v)	



C Now do Exercise A on Workbook page 7.

D Read these questions. With a partner, make up a story using the questions as a guide.

1. Where were the two girls walking?
2. What did they see?
3. How had the accident happened?
4. What did the girls do?
5. How was the boy?
6. Had the girls learnt first aid?
7. How did they get help?
8. What happened next?
9. What happened in the end?

2. Writing

A Write your story from Exercise D above in your notebook. It should be 120 words or more.

B Now underline all of the verbs in the story you wrote.

C When you have finished, check your work for mistakes. Are the verb tenses correct?

Lesson 10: Changes in science

- A** Read this information about a visitor to your school. Underline the verbs in the present perfect continuous (have / has been + -ing) or the present perfect (have / has + 3rd form).



Majdi Yabcoob is a famous heart surgeon. He is Egyptian but has been living in London for the past seven years. He works at the Kensington Hospital and teaches at London University. Dr Yabcoob has visited many countries. He is also a writer of medical textbooks and has written books in Arabic and English. Dr Yabcoob is an expert in heart transplants. He has carried out many heart transplant operations. He is in Tripoli to attend a conference and has been giving lectures to medical students there.

- B** Complete these sentences by putting the verb in brackets into the present perfect continuous or the present perfect.

1. Scientists _____ (build) industrial robots since 1957.
2. Computers _____ (change) the world completely.
3. Astronomers _____ (look) at the stars through telescopes since the 17th century.
4. The temperature of the Earth's atmosphere _____ (rise) by several degrees.
5. Nobody _____ (make) a perfect robot yet.
6. Since the 1970s more and more people _____ (use) the Internet.

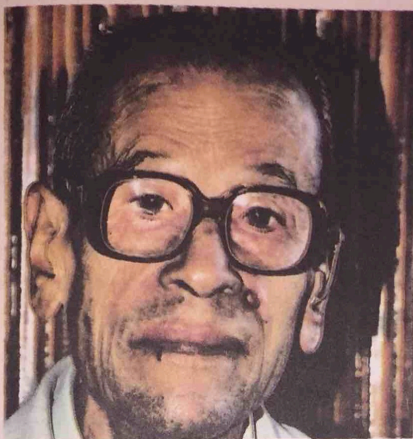
- C** Work in pairs. Think of another famous (living) person.

1. Think of at least three questions to ask another pair about their famous person using *How long ...?* and *How many ...?*
2. Work with another pair and ask and answer your questions, but don't say the person's name. The other pair will try to guess.

- D** Now do Exercises A and B on Workbook page 27.

Reading

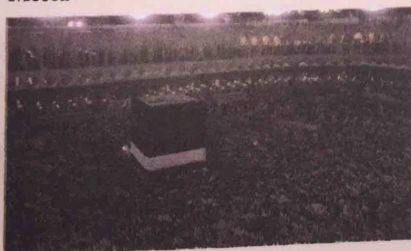
Mahfouz, Naguib



An Egyptian writer who became world-famous when he won the Nobel Prize for Literature in 1988. Mahfouz, who was born in 1911, attended the University of Cairo, where he studied philosophy. He then wrote short stories and worked at Egypt's Ministry of Religious Affairs until 1954. His most successful novels were written after that, in the 1940s and 1960s, including the *Cairo Trilogy* (1956–1957).

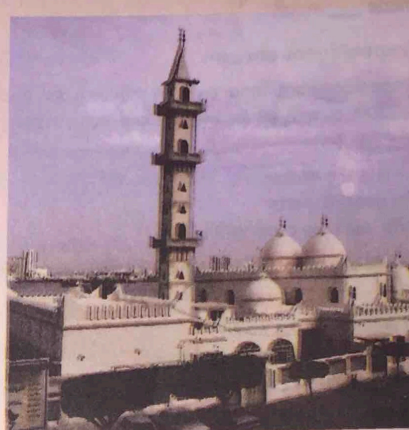
1950s

Mecca



(*Makkah* in Arabic) A city in eastern Saudi Arabia, capital of Al Hijaz Province. It is the place where the Prophet Mohammed was born, and the most sacred of the Muslim holy cities. Each year, during the month of *Dhu al-Hijja*, almost two million Muslims make a pilgrimage (or *hajj*) to Mecca and to the great al-Haram mosque, which contains the *Kaaba* in its grounds.

minaret



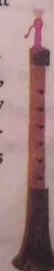
The tower on a mosque from which the *muezzin* calls people to prayer. In the first mosques, the *muezzin* called from the roof of the mosque. The use of a minaret began with the Mosque of Kairowan in Tunisia in the 8th century. Nowadays, *muezzins* speak through loudspeakers on the doors.

Misurata

The third largest city in Libya, situated 200 kilometres east of the capital, Benghazi. It is a modern city and one of the best examples of Libyan architecture. Industries include steel production, and it has a large, modern port. To the west, there is a sand dune which local people claim is the world's largest.

mizmar

A musical instrument that is used at festivals, traditional dances, weddings and processions. It is a wind instrument with a flat reed, which the player puts completely inside his mouth. It has seven finger-holes and one thumb-hole and is made of metal.

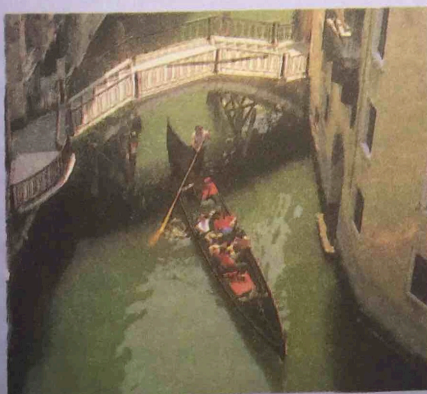


The sinking city



A Venice is a city on water. There are few cars or bicycles. People get around in boats on the canals. The city was built on 118 islands connected by 400 footbridges. In the past, it was one of the most important cities in the Mediterranean, and it has more than 200 old palaces along the Grand Canal. It is one of the most interesting cities in the world, and the United Nations has declared it a World Heritage Site, like the sites of Leptis Magna, Sabratha and Cyrene in Libya.

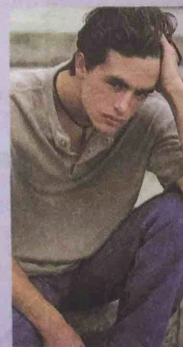
B Every year, 8,000,000 people come from all over the world to visit this beautiful city. Nobody who visits Venice ever forgets it. However, Venice is slowly disappearing. It is sinking into the sea, and sea water already covers the ground floors of many buildings. Most residents have decided to live with this problem and have moved onto higher floors, but others have packed up and left.



C Venice has been sinking for many years, but now the World Heritage Organization and the Italian government are carrying out plans to save the city. They are having some success in carrying these out. In 1990, the buildings were sinking at about one centimetre a year. Now they are sinking more slowly (about seven millimetres a year). Hopefully, ten years from now they will be sinking even more slowly.

D However, this is not Venice's only problem. Pollution from nearby cities is damaging the old buildings and polluting the water. The other problem is depopulation: many families moving out of the city for economic reasons. Mario Tiziano, a teenager from Venice, explains:

E 'My family love Venice, but for the last year we've been talking about leaving. It's too expensive to live here. Everything in the shops has to be brought in by boat. On the mainland, you can buy things more cheaply. The other problem is employment. In Venice, there is only the tourist industry, so there aren't enough jobs for young people like me.'



F Twenty years from now, will families like Mario's be living in Venice, or will the city be like a museum? Will it be a lost city with only polluted sea water in its houses, hotels and palaces? Only time will tell.

Lesson 4: Grammar 1

A Write the past participle of these verbs.

be -	bring -
write -	throw -
lose -	have -
leave -	see -
sleep -	pass -

B Complete the sentences by putting the verbs into the past perfect. Sometimes you will need *not*.

Example: He was very cold because he had been (be) in the sea a long time.

1. I couldn't play because I _____ (bring) my sports shoes.
2. She was very excited because she _____ (pass) her exams.
3. I _____ (sleep) well, so I was very tired the next morning.
4. There was a smell in the kitchen because they _____ (throw away) the rubbish.
5. They were very late because they _____ (have) a car accident.
6. I couldn't get into the house because I _____ (lose) my key.

Lesson 5: Grammar 2

A Complete the sentences, using the correct form of *either can, have to or must*.

1. When he arrived home, he was very wet. He _____ walk home in the rain because his car had broken down.
2. Some people were talking in the next room. I _____ hear their voices, but I _____ hear the words.
3. Tarek was very ill. He _____ go to hospital.
4. We ate our lunch on a crowded beach. We had looked for a quiet beach that morning, but we _____ find one.

B Write one of your conversations in your notebook from Exercise 2B on Course Book page 10.

C Work with a partner. Look at the pictures on Course Book page 10 and discuss these questions.

1. Who are these people?
2. What do you think they are doing?

